SEX TRAINING IN THE HOME

DR. WINFIELD SCOTT HALL

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SEX TRAINING IN THE HOME

Plain Talks On Sex Life Covering All Periods and Relationships From Childhood To Old Age

BY

Winfield Scott Hall, M.A., M.D., Ph.D.

Professor of Physiology, Northwestern University Medical School, Chicago; Lecturer on Nutrition and Dietetics at Mercy and Wesley Hospitals, Chicago; Member of the American Medical Association, American Academy of Medicine, National Education Association; Author of "Manual of Experimental Physiology, Nutrition and Dietetics"; "Biology, Physiology and Sociology of Reproduction"; "Sexual Knowledge"; "Father and Daughter"; "Father and Son, Chums"; "Life Problems"; "From Youth into Manhood," etc., and Leading Authority on Questions of Sex Hygiene.

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INTRODUCTORY NOTE

It is generally agreed that marriage and parenthood, under proper circumstances, are the most important events of human life. It is equally true that the best interests of social order require from the individual morality, purity, freedom from disease, obedience to the marriage laws and full support of all measures for the preservation of the family.

In the face of such self-evident truths, why is it then that the great majority of parents have neglected the education of their children in sex matters in *their own homes,* and have abandoned them to the school of the streets for such doubtful instruction as might be obtained there? The all too evident answer is that the parents simply have not known what to say or how to say it and they, knowing their shortcomings, have refrained from saying anything. There is no division of opinion as to the home being the proper place and the parents the proper teachers in sex education, *if the parent is properly prepared,* especially as respects elementary instruction.

This book by Dr. Winfield Scott Hall meets the exact needs of just such a situation. It reveals the needs of society; it explains clearly the nature of the child; it tells the parent just what to say and just how to say it. Recognizing the need of detailed information, it suggests that the teaching method of Plato, by dialogues, be employed and furnishes certain model dialogues. It takes some subject of incidental interest and using it as a theme, develops around it the lessons of sex.

It tells how the innocent child asking in idle curiosity "where the baby came from" is to be answered by the mother so as to teach the lessons of generation; how as the child approaches adolescence the parent—the father teaching the boy, the mother the girl—can anticipate the impending crises and explain them by making use of well-known facts of nature.

Those recognized as authority recommend *graded* instruction in sex hygiene, commencing with one type of lessons for the very young and proceeding through other types to reach the final lesson for prospective parents. Dr. Hall in this work follows the approved plan and we commend its teachings to the thousands of parents already grateful to the author for his services toward the up-building of the race.

THE PUBLISHERS.

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SOME OF THE QUESTIONS THAT ARE ANSWERED

What preparation is necessary to enable parents properly to instruct their children in sex matters?

How and when should the parent begin?

What duties devolve upon the mother? What upon the father?

What care should be taken concerning the genital organs of children?

How may the questions of physical differences be answered?

Should all boys be circumcised?

How may bad habits in children be detected?

What are the signs of manhood in the boy?

What are the signs of womanhood in the girl?

How may obedience, truthfulness and purity be taught?

How shall we answer the child's questions about the mysteries of life?

What is fatherhood? Motherhood?

How is the baby conceived in the mother's body?

What should be the intimate relations of mother and daughter?

What are the rules of hygiene during the menstrual periods?

How should the social relations of boys and girls be guarded?

What is the effect of emissions and how checked?

What are the effects of self-abuse?

Why should sexual diseases be abominated?

What are the physical requirements of both male and female necessary to happy marriages?

What is spermatorrhea?

What is the hygiene of continence?

What is to be done if a young man has difficulty to control a tendency toward self-abuse?

What are the effects of stimulants and narcotics on the continent life?

What is the hygiene of the menstrual period?

What may a young woman properly do to assure herself that her fiancé is free from venereal taint?

What are transmissible race impairments and should they be avoided in mating?

What should be the sexual relations of husband and wife during pregnancy, or during the wife's menstrual periods?

What are the limitations of sexual indulgence imposed by nature and the requirements of health?

Why is the continent life desirable?

How should husband and wife co-operate in the making of the home?

How is mutual respect for the sexes to be safeguarded?

What are the laws of eugenics?

How often may a woman bear a child and maintain her health and bear healthy children?

Is there any way to regulate intercourse so as to control the sex of the offspring?

Should a young mother nurse her baby?

Is it right to control conception? If so, how may this be accomplished?

What can be done when no conception follows marital relations in wedlock?

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CHAPTER I

HUMANITY AND ITS NEEDS

The Evidence of Social Need

Human society is very complex in its construction and is becoming rapidly more and more complex. As we cast the eye about us to note the general structure of human society we see that a very large part of the population is gathered into great cities. Then there are smaller cities and innumerable villages, and finally the scattered population of rural districts. When we study in detail the social conditions in large cities we are sure to be disturbed at what we find. We must admit that much progress has been made toward improvement in employment conditions; however, employment conditions for the mass of the workers still leave much to be desired. There are many factories where large numbers of young men and women are employed where there is no adequate provision for the physical welfare of the young people, no rest rooms or segregated lunch room for the young women, or similar facilities for the young men. Furthermore, there is no supervision over the social relationships of these young people. While it is not likely that this very informal, crude and primitive method of letting social relationships take care of themselves results in immediate wrong, it is almost certain to be a strong factor in leading to familiarities and lack of formality in the social relationships of these young people. Young people allowed to drift in this way are much more likely to meet evenings at the public dance halls and indulge in familiarities there in which they did not

indulge at the factory, but to which they were really led by the factory conditions. The time will not be long until every factory, shop, workroom, mill or laboratory in which young people are working will provide segregated lunch rooms and rest rooms, the girls will have a motherly matron to whom they may turn in any hour of need for counsel or help, there will be evening classes for those who are learning difficult or technical phases of the business, and a welfare secretary will organize various social functions such as dances, musicales, concerts, moving picture shows, illustrated educational talks, etc., etc. Such welfare work in isolated shops and factories over the country has resulted uniformly in a most wholesome social attitude and irreproachable social relationships between young men and young women employed in the factory.

Another phase of city life is the housing conditions. In all of our large cities a considerable proportion of the population is crowded into densely populated downtown districts that form a circle of population centers about the central trade district. In these densely crowded districts in most of the large cities the general plane of housing conditions, while only rarely that of the real slum, is usually that of the semi-slum. It is not at all uncommon for one family to be housed in two or three rooms. One comparatively small building will thus shelter several families and a small plat of ground 25 feet by 150 feet, may have such a building in front and another in the rear, the two buildings housing perhaps a dozen or twenty families. The children of those families may number twenty to sixty and have no place to play out of doors except between the two buildings a little patch of ground 25 by 50 feet, the street in front of the buildings or the alley behind them. Some neighborhoods may have a vacant lot or two which will be seen to be swarming with children. When we think of the great unoccupied out-of-doors, of the fields and woods within thirty minutes ride of the factory districts in which

most of these people are employed, it seems almost a crime against childhood that little children should be permitted to grow up under such conditions. Some day these things will be changed, but they exist today in much too large a proportion in all of our great cities. It is not difficult to understand the social results of such housing, where whole families are crowded together in such close quarters the girl in her teens has almost no chance for the natural development of the instinctive and inherent modesty which would come into her experience if at the age of ten or twelve she could be assigned to her own little room. Not only does life in crowded quarters tend to distort normal development of several important phases of the social instinct, but the discomforts of such a life almost drive the young people and even the children out upon the street for the evening hours. Summer evenings they may drift into neighboring parks if there are such accessible within walking distance. Winter evenings they are almost certain to drift into the cheap moving picture shows, the young man gravitating toward the ever open door of the pool room, where he can always find at least warmth and a welcome. Between the two unfortunate influences in the home and housing conditions young people, in the first place, fail to develop the finer instincts and distinctions that come naturally with life in a good home, and second, they acquire on the street at least familiarity with wrong and vice if not actual habitual participation in it.

In cities we also find very unfortunate conditions in amusements. While every great city has many amusement centers where only the highest and best are given to the public: educational lectures, concerts, travelogues, censored moving picture shows of great educational value, a high-class theatre and various other amusements that are either educational or at any rate harmless and recreational. But besides these high-class amusements which are also high priced, and very naturally so, the amusement caterers

provide cheap entertainment for the people who cannot afford the other, and we find the low class vaudeville, the nickel movies, and the public dance hall—probably over a former saloon. The cheap music, the cheap bawdy wit and low suggestion of most of these shows, tend step by step to lower the tone of thought, to distort the practice and finally debauch the character of any youth whether young man or maiden, who spends his evenings with them.

The great city, then, with its crude employment conditions, its crowded housing conditions, and its suggestive amusements tends to keep the social life on a low plane. It is in the city that we find prostitution running rampant. Sex vice in villages is, as a rule, secluded and clandestine. In the great city, however, it is almost certain to be more or less open, bawdy and blatant.

In villages the social conditions are far better than in cities, though much is left to be desired even in villages, especially the larger towns and small cities are likely to show almost the same proportion of social vice in relation to their population as we find in the large cities. In the smaller villages, however, there is seldom public vice as stated above; vice is very secluded and clandestine, many young people growing up to full maturity without knowing that there is such a thing. Nearly every village will, from time to time, have a case of illegitimacy, which means socially that some girl has been seduced by a lover and has been left in the lurch. The social influence of such a case is, however, not remotely to be compared with the influence of the public woman of the great city who through her gaudy clothes, flashy jewelry, redolent perfumery and brilliant complexion, excites actually the envy of many of the young girls of the vicinity who may deliberately look forward to the time when they can be "fine ladies" too. In the village the unfortunate girl who bears an illegitimate child is so generally ostracised socially that the tragedy of her life acts very strongly upon the older girls of

the neighborhood who know of her disgrace as a check and deterrent, especially if the mother explains to her daughter how this girl was gradually misled and her confidence betrayed until she was brought into this condition. In the small village social activities center in church and school as a rule. There are seldom public dances in small villages. If they have a moving picture show the people are likely to insist on the censored film only, so the amusement question in the village, while it may lack educational qualities, is almost certain not to be positively harmful but rather innocent and recreative.

In rural districts we find very little that could be called a social life at all. That little is almost certain to center in a country church or in the district school. The very informal and rather crude social affairs of rural districts as a rule have no objectionable features. The great shortcoming of social life in the rural district is its meagerness and crudeness; because of its meagerness young people are restless; they long for something; they feel lonely; they hardly know just what it is they want, but in reality they want society. Some day rural districts will be organized socially, and this inherent desire of youth can be gratified in a wholesome way. Social relations between young men and women in the country districts is likely to take one or the other of two forms. When there is to be a "singing school" or a "spelling school" at the school house the young men will invite their young lady friends to be their company and they will see them to this occasion and home again, sometimes going in fours and sixes, but usually in pairs, and driving in a single carriage. When there is a "donation" for the preacher a great social occasion is made of it and young couples go and return in pairs on such an occasion. As a rule young men will see their girls home from evening preaching service, or other occasion where they go unpaired but return home in couples. The second form of social relationship in rural districts

is seen in the widespread rural custom of young people "keeping company." George, for example, will go to Mary's home Sunday afternoon, stay for "tea" and perhaps take Mary to some Sunday evening meeting or quite as likely for a long drive in his single carriage. The young people are together for hours, off on lonely country roads driving, or they may be "sitting up" in the parlor opened on Sunday evenings only and for the use of the daughter of the family.

The main criticism to be directed against this sort of social relationship between young people is that in a vast majority of cases these young people are unschooled in good social form. Furthermore, in their seasons together they are unchaperoned. The surprising thing is that this condition of rural society does not lead to a much greater proportion of illegitimacy than does actually result. Rural young people as a rule indulge very freely in familiarities, such as the embrace and the kiss, familiarities which are not tolerated in urban society. We can only account for the small percentage of sex vice in rural districts by the fact that a vast majority of the young people are actually guided by inherent and instinctive chastity and virtue. Certain it is that they are untutored in these social forms and we can account for results only in the instinctive purity of untutored womanhood and the instinctive chivalry of untutored manhood.

To sum up this matter of the evidence of social needs, we may say that every plane of human society shows marked evidence in one way or another of need for control and guidance. The need seems to be greatest where the population is most dense, that is, in the great cities. It is less noticeable in smaller cities, still less so in villages, and least so in rural districts. What can we do to meet these needs of society?

How to Meet Social Needs

There are two methods of meeting these urgent needs of society. The first one of these methods is to be found in the various laws that have been passed and more or less faithfully administered, laws which might be called social laws.

Social Laws.—First in importance among social laws would be those that are directed against public vice and prostitution. The most effective laws of this class are those which make the owner of a property responsible for the business that is conducted on his property. Whenever the owner is thus made responsible and puts himself in a position where his buildings may be closed indefinitely he is very careful as to who his tenants are to be and what sort of a business they propose to conduct on his premises. Then there are laws for the protection of young girls, especially directed against that unspeakable and nefarious traffic, the so-called White Slavery. That these laws directed against white slavery, laws the administration of which have put behind prison bars for long terms men and women who have been proven guilty of selling into white slavery or betraying into white slavery any young girl or woman, are resulting in a marked decrease in that traffic, proves the wisdom of the laws and serves as a matter of encouragement for an eventual complete blotting out of the traffic. Many states have laws which provide that those who seek a license for marriage must first present a certificate of good health from a reliable medical authority. Such laws protect healthy young people from catching in wedlock a destructive venereal disease, and further, such laws vigilantly and firmly administered act as a strong deterrent to young men, warning them away from vicious associations in which they might catch a disease which would make them legally incompetent to marry.

Sex Education.—Valuable as these various laws are, a much surer way of meeting these urgent social needs is through education. It is probable that a great majority of young men and it is certain that an overwhelming majority of the young women who go astray do so because they do not know of the consequences. They drift into wrong living through ignorance. These young people can be kept in the way of right living by instruction tactfully and wisely given. This instruction should be given in the home. Every boy should be taught by his parents the great sacred truths of life, in such a spirit that he would be led to reverence life in all its manifestations, to reverence motherhood, fatherhood, womanhood, manhood, and because of his reverence he could be easily guided into ways of right living. Every girl should be taught, especially by her mother, these same great truths of life. A girl so taught is practically secure against seduction. This teaching should be done mainly in the home. The homes are, however, not now doing much of this teaching, probably because it is only recently that we woke up to the fact that these life truths should be taught anywhere. Each generation will show a progressively larger and larger portion of homes in which this teaching is wisely done. *It is with a view to helping parents in this teaching that this little volume is prepared.*

The more rapidly to bring about the condition in which sex instruction and social education shall be given in the homes, it seems necessary that for a time at least, perhaps for a couple of decades, much of this teaching should be done in the school, beginning in the schools of higher learning, universities, colleges, normal schools, extending into all the high schools and perhaps finally, after a decade, into all the upper grades of the grammar school. As will be set forth subsequently, certain phases of this teaching may very well be done in the grammar school, provided the teacher is prepared.

The responsibility of the church in this matter must be emphasized here. Most churches seem not to recognize responsibility for social education. They seem to assume that the work of the church is complete when she has met the needs of the people in religious education, but as religious education is important only in so far as it fosters the moral sense and guides in a way to moral rectitude, it must be evident that no religious education is complete which ignores the sex life and social relations.

Developmental Laws

The Stages of Physical Development.—Human life presents as we study it several clearly marked stages. The first stage is infancy. This stage lasts about two and a half years in girls and about three years in boys. The infant is pitiably helpless in its early months, hardly less so in its later months, requiring the almost constant care, watchfulness and supervision of a tender, loving, efficient mother during both sleeping and waking hours for all that period. The mother feeds it, bathes it, dresses and undresses it. The mother carries it in her arms or trundles it in a perambulator. If in the last two years or year and a half it can toddle along by her side, its steps are so uncertain that she must watch every one, her protecting hand always within saving distance of the baby's uncertain steps.

Early childhood is the next period of human life and lasts from the third to the tenth year in boys and from two and a half to nine in girls. The child rapidly learns to carry itself quite securely upon its feet in the early part of this period, it learns to feed itself and, if it has not already learned to care for itself in meeting nature's calls, it rapidly learns to do so. The little girl of four will have made considerable progress in learning to dress herself, and her little brother of five will have made similar progress. The child of four to six will have acquired consider-

able skill also in several of the games of childhood. Furthermore, the child of this age usually starts its school life. Incident to the school life it must go and come, perhaps, considerable distances between its home and the school.

Preadolescence or later childhood is a period of about five years, lasting from the ninth to the thirteenth year in girls and from the tenth to about the fifteenth in boys. In this period the child is usually in school in the intermediate and grammar grades. Not only is it acquiring a considerable intellectual drill incident to its school work, but it is or should be learning many new vigorous games of childhood and many different kinds of work, especially work about home, the girls learning housework and the boys garden, field or shop work.

Adolescence is the next period and begins at about the fifteenth year in boys and the thirteenth year in girls. The coming into adolescence really marks the beginning of sex development in the youth.

This period of adolescence is usually divided into two quite distinct subdivisions. The first two or three years of adolescence is called the period of puberty. During this period, from thirteen to fifteen in girls, from fifteen to seventeen in boys, they are gradually acquiring the physical characteristics distinctive of sex. Boys of this age experience a change of voice, a sprouting of the beard, and marked growth in framework and musculature. There is also a very considerable change in mental attitude. The girl in her age of puberty rapidly acquires the stature of the woman, as also a marked development of the breasts. At the threshold of this period, that is, during the thirteenth year, the girl will have experienced her first menstrual period. Usually during the fifteenth year the boy experiences his first noctural emissions. These are both marks of maturing or rather developing sex powers.

Almost any time after a girl has begun menstruation at thirteen it would be possible for her to become impregnated and experience maternity. Almost any time after a boy has begun to have noctural emissions and has shown other of the above mentioned marks of developing manhood, it would be possible for him to procreate. The procreative power, however, that is, the sex power, undergoes a progressive development that culminates in what is recognized as sex ripeness, a condition which is probably not reached before about the twenty-first year in the young man or the nineteenth year in the young woman. Procreation at an earlier period than this is accomplished at the cost of considerable physical and nervous depletion of the individual.

The post-pubertal period is a longer one, usually comprising five or six years, largely devoted to a ripening of the general powers, both physical and mental, of the young man and the young woman. Those qualities of mind that are distinctly manly, as judgment, reason, aggressiveness, initiative, are gradually ripened and matured at the same time that his framework becomes more firm knit and his muscles more massive and hard and enduring. The full manly maturity is probably not reached before the twenty-third to the twenty-fifth year. Similarly the young woman undergoes a maturing of the qualities distinctive of womanhood, physical and mental, and does not finally reach her full maturity that marks the end of her adolescent period until the twenty-first to the twenty-third year.

Manhood and womanhood is the stage of middle-aged maturity and accomplishment of life work which should last for forty or fifty years; in some individuals it actually lasts much longer, and the senile period, which may be a short one of only a few years, does not begin in some cases until somewhere in the seventies. In other cases the final senile period begins much younger. The writer has seen a man of thirty-eight who showed every typical char-

acteristic of old age. While his calendar age was only thirty-eight, his potential age was not less than sixty-eight or seventy—a disparity between the two of forty years. On the other hand, I have seen a man of seventy years who had an erect carriage, hard muscles, a steady hand, a fiery, alert eye, in fact, potentially a man of forty-five, though the calendar showed him to be seventy-five. In this case a disparity of thirty years between calendar age and potential age. These are, of course, extremes, but any reader can recall instances where the calendar age was at least ten or twenty years different from the evident potential age of the individual. The doctors tell us that a man is as old as his heart and blood vessels. So long as an individual keeps the soft, resilient arteries of youth, the strong, slow heart and the moderate blood pressure of young manhood, that person is potentially young. As soon as an individual shows the pulse and blood pressure of old age, that individual is potentially old, whatever his calendar age may be, whether that is thirty-five or seventy-five.

The stages of physical development are, therefore, Infancy, Early Childhood, Later Childhood or Preadolescence, Adolescence, Adulthood and Old Age.

The Stages of Mental Development.—In the preceding section we have discussed especially the stages of physical development. In this discussion of mental development let us consider three subdivisions, the strictly intellectual development, the social development and the moral development.

The Intellectual Development of the infant has usually reached a stage by the time it merges into the next period in which the child can talk, expressing in its mother tongue its needs, its desires, expressing emotion, expressing pleasure at things which it likes and displeasure, disappointment, fear or anger at other things. It has learned the first steps toward reason in its thinking. It has learned

from experience, for example, that some things are hot and cause discomfort or pain; it has learned to do some things for itself and, because of its growing understanding of language, it is able to comprehend instructions or requests made by the parents or caretakers and is able, up to its physical limitations, to follow simple instructions, to do certain things, as to run on a simple errand, to get something for mother or father, or to carry something from one person to another or one place to another.

In early childhood the power of comprehension, the power of observation and the necessary mental development that go with innumerable sensations that come through vision, hearing, feeling, taste, smell, etc., lead to a rapid intellectual development. During this period between the third and the tenth year (two and a half to nine for girls) there is probably a greater fund of elementary and fundamental information acquired through the senses than in any other period of life. If the conditions are favorable to such a thing, a child will very readily and apparently very easily acquire three or four different languages, so that by the time he enters into the next period he can express all of his child ideas equally correctly and fluently in three or four different languages. A child of this age may learn other means of expression as well. He may in school or at home learn to make things with his hands, thus expressing mechanical notions of instruction. He may also learn to draw pictures and maps or diagrams to express ideas in his mind.

During the period of later childhood or preadolescence, that is, from the tenth to the fifteenth year, the boy enlarges all of his intellectual powers fairly symmetrically. However, the period for learning language has apparently passed its climax, because he takes up a new language with much greater difficulty after the tenth year than before and learns a new language only at the expense of conscious and sustained effort and attention, while the

picking up of a new language for the younger child seems to come instinctively and without conscious effort. Of course, it is true that the child of the more advanced age must acquire a much larger vocabulary and the ability to express much more complex thoughts. The language of the little child is exceedingly brief and simple and the vocabulary probably does not exceed three hundred words, and they are words practically in constant use in the language. The older child must not only get the considerably increased vocabulary of words, but he must get an increased range of sentence construction which will enable him to express more advanced and complex thoughts. This change in the language of the lad of fourteen, as compared with the lad of nineteen, is one of the most significant marks of intellectual development. There is also a great increase in the range of the knowledge and comprehension of numbers. While the child of nine can do only the simplest problems in numbers, the boy or girl of thirteen to fifteen readily acquires the ability to follow more or less extended courses of mathematical reasoning requiring the use of several mathematical operations and the evidence of extended and sustained mathematical reasoning. The child of this age has also acquired a fairly clear conception of the geography of his country and therefore of his location in space. He may also have acquired a knowledge of history that permits him to locate himself in time as well as in space.

The adolescent youth further extends his intellectual powers along the same line toward which they developed during childhood. The only difference which we can mark is the gradually accumulating store of information and the gradually and progressively enlarged powers of reason and of expressing thoughts.

All that age can bring now to add to what the youth should have accumulated during the time he has passed from adolescence into middle-aged manhood is an ever-

accumulating mass of information, together with all that that means of enlarging insight, judgment and especially of wisdom. It is not likely that the power of logical reason is measurably increased after the twenty-fifth year, nor is the power of logical judgment based upon reason increased after that time. But so long as an individual retains his reasoning power and his observation wisdom will increase.

The Social Development of the infant is so unimportant that it may be practically ignored. The baby calls for mother when it is hungry or in pain or discomfort. If it is a properly trained baby it will not call for mother under any other conditions, that is, should not feel lonesome when alone. Of course, unwise training of a young child may instill a habit of demanding that it be held or rocked or sung to during all its waking hours, but that is not a natural condition. It is an acquired one, due to unwise training. Any baby which is properly let alone will sleep at least half of the time, and for hours of its waking period will lie upon its bed or sit upon the floor or in its chair, busy with its playthings and crooning to itself, perfectly happy simply to be let alone. In short, the social instinct does not manifest itself in babyhood.

In early childhood the social instinct very soon comes into evidence. Little children, from three to ten years of age, love to play together. Tiny little children, two and a half to four years of age, seem to enjoy quite as much to play with children somewhat older than they. In fact, most little children seem to prefer to play with older children. I suppose this naturally dates back to universal family history, in which the young child must always have played with its older brothers and sisters. As a rule, fortunately the older brothers and sisters enjoy the entrance of the little brother or sister into their play and they make a sort of a pet of the little playmate. This fact regarding play is a most fortunate one, because the

child learns very rapidly, almost incomparably more rapidly, through playing with older children than it would through playing with children of its own age, equally ignorant of games and play. On the other hand, it is valuable for the older children to have to be mindful of the limitations of the little brother or sister in the game, so they learn to be thoughtful of others, indulgent of the limitations and lenient with shortcomings.

By the time the child is five or six years of age he is more likely to seek playmates of his own age. This is largely due to the fact that children of six years and older are away at school most of the day, while children just below that age, left to their own resources, gather into play groups. Having learned from older brothers and sisters many little games and play, they are not at a loss for things to do. The social life of the child is, therefore, fairly well launched by the time he is six years of age, and begins as early as the third year.

During the remaining years of early childhood, from six to nine, children play together as playmates without any consciousness of sex. Boys of six, seven, eight, nine play as readily and as happily with girls as they do with boys. Girls up to the seventh or eighth year play just as naturally and happily with boys as with girls. In their tag games, hop scotch, and various other simple games, it is perfectly evident that there is normally and usually no sex consciousness. They are simply playmates, the girl and the boy idea—the male and female idea—has not yet entered into their social consciousness.

The next period of development, however, the preadolescent period, shows the entrance of sex consciousness. The girl of nine to thirteen has a very definite sex consciousness. She is conscious that she is a girl, that her brother is a boy, and that boys and girls are different and enjoy different things, so she naturally associates with her girl playmates playing games fitted to and more pleas-

ing to girls. They have their dolls, and in their play motherhood they go through all the motions of grownup women.

Boys, on the other hand, are conscious that they are boys and are different from girls. There seems to be an actual sex repulsion between boys and girls of this age. Each is happier when associated with his own kind. The boy of thirteen is quite likely to be masterful and domineering over a younger sister. Boys of that age are likely also to be rather cruel, selfish; they may even be vulgar, and all of these qualities arouse resentment or dislike on the part of the girls, so we find a drifting of the two apart during the age of preadolescence. In his social life the boy is living over again the social life of a barbaric age, when the man was master over a chattel woman, so the boy is masterful and domineering, not only with his little sister, but with girls and women in general.

The adolescent is, however, in a new world. The boy of seventeen and the girl of fifteen are sensitively conscious of sex, but there is no longer any sex repulsion; on the other hand, there is actually a mutual sex attraction. The youth has been acquiring qualities of sturdy manhood. Of these qualities his sister and his girl friend are not only conscious, but they are proud. On the other hand, the girl has been acquiring gracefulness of figure and of movement and a graciousness of conversation that are intensely pleasing to the youth. He is led to try to appear at his best in the presence of his girl friends in order to gain their respect and approbation. They, in turn, are just as anxious to gain his respect and admiration. The beginning of adolescence marks the beginning of real social life in its highest and best sense, the period when these young people gladly and readily enter into formal social relations.

The Moral Development of the infant has hardly reached the stage by the end of that period that would

justify us as really classifying it under moral development. Of course, the little child in its third year should have made some advance in obedience, but this crude beginning of morality is really dependent more upon its experience of physical results than upon anything that could be called a moral sense. If the mother, for example, tells the baby not to touch the coffee pot, the child is likely to obey as a result of a former experience. He remembers that the coffee pot is hot and that if he disobeys mother's demand he will get burned. And so he obeys.

In early childhood much progress may be made in moral development. As soon as the child enters into the social life incident to the playing with older brothers and sisters, or more particularly with neighbor children, it learns some wholesome lessons in fair play and obeying rules. It is true that many of these lessons have literally to be pounded in, because the child who refuses to obey the law of the game may suffer physical chastisement on the part of somebody in the game who suffers because of his nonconformity to the rules. However, this is in conformity to the experience of the race. The moral sense, without a doubt, was originally pounded into the race and entered the system through the skin rather than through the spirit. By the end of the period of early childhood, that is, by the ninth or tenth year, the child should have acquired a rather definite, if not extended or profound, moral sense. The child should have learned by that time to tell the truth when questioned by the parent as to any experience or circumstance in which the child was a party. We must not forget that this age is one of myths and fables.

Children delight to spin stories in which fantastic fables and fairy tales are detailed in startling minutiae. These myths of childhood must not for a moment be confused with a deliberate falsehood given in response to a question on the part of parent or teacher. Such fables

really have no moral significance. Not only should the parents and teachers clearly differentiate between these two different kinds of untruth, but the child himself should be led to see a very definite distinction between telling a little story of what might have been on the one hand, and on the other hand deliberately lying as to something which actually took place.

Other phases of morality in early childhood concern the relationships between children at play. A child of seven to ten years of age should have advanced beyond the point where he shows wanton selfishness, injustice, dishonesty or cruelty in any game or play in which several children are associated together. Such an advance shows a definite moral concept which should be most encouraging to the parent and teacher. Another phase closely related to the moral development is religious development. Children of this age under discussion are fetish worshipers. They treasure and love certain material objects far beyond any intrinsic worth which they may possess. For example, a boy may treasure an old pocket knife given him two or three years previously, a knife which has been repeatedly lost and found, whose blades are perhaps all broken, there remaining only a half of one blade effective for use, but the boy loves his knife. It is his treasure, and he endows it with qualities which it does not really possess. Similarly a little girl loves her dolly and endows it with qualities which it does not possess. She believes that the dolly experiences hunger or cold, pain or distress, and is thrown into a tempest of grief if her brother or the puppy runs off with her doll or tears it up. This fetish worship is a manifestation of something in the mind of the child that dates far back in human history.

The preadolescent youth of ten to fifteen should show a distinct advance of moral sense, very apparent by the time he has reached the thirteenth or fourteenth year. At this stage his moral sense is strongly appealed to by life

stories of individuals. For example, the Old Testament stories, as the story of Joseph, the story of Moses, the story of Joshua, or Gideon, or Daniel, or Solomon, or David, or Elijah—all such stories appeal very strongly to the preadolescent youth. They appeal to the youth of this age because they set forth in a good deal of detail the more or less primal instincts, rugged character, and elemental struggles, involving the moral issues of these men of a barbaric age. While the boy of this age experiences in his own life strong and elemental tendencies to selfishness, cruelty, and perhaps to vulgarity, the appeal of these Bible stories is very strong, and he is stimulated to try to overcome tendencies which he recognizes as weaknesses not shown by grown men.

The adolescent youth of fifteen to twenty advances rapidly to a very much higher plane morally than that in which he lived as a lad of thirteen. The thought of service has become thoroughly incorporated in his mind. The desire to "do a good turn," the ambition to attempt some great exploit which will compel the admiration and approbation of older people stimulates him to think of others rather than of self. In other words, at this age the youth becomes altruistic, a mental attitude in sharp distinction to the egoism of the previous stages of development. In his later teens the youth rapidly acquires a high sense of veracity and integrity. In his religious development he is as far in advance of the religion of childhood as is his moral development in advance of that of childhood. The teaching of Christ and the altruistic life of Christ make a profound impression upon the youth at this age and inspire to its highest development the best that is in him.

The Stages of Race Development.—As we study the development of the human race, we find first of all that there is a remarkable parallelism in the course of development of the different branches. The three great branches of the race are the Caucasian, the Mongolian and the

Negro. Branching off from the Mongolian several thousand years ago was the aboriginal American Indian, while branching off from the Negro several thousand years ago was the Negrito. These races have reached different stages of advance, different subdivisions of each race have also reached different stages of development, but the interesting thing is that they have all traveled substantially the same road so far as they have gone. Some of these races or branches remain in savagery at the present time, some remain in the stage of barbarism, some have reached the later stages. The highest civilization, when all the manifestations are weighed, must be conceded to the Caucasian branch of the race. Among the Caucasians, the Aryans are perhaps more advanced than any other branch. This branch of the human race is also called the Indo-European race. To this Indo-European or Aryan branch of the human branch belong many nations, prominent among which are the Greeks, Romans, Teutons, French, English, Scandinavian, the Russian, the high caste Hindu.

For many thousands of years our race (the Aryans) lived in a state of *Primevalism*. This was the infancy of the race. Our primeval ancestors were really the wild men of the woods who lived in tropical forests, probably in Southern Asia. They were absolutely without clothing and lived without other shelter than that furnished by the thick foliage of the trees. They subsisted on fruits and nuts, perhaps upon eggs in part, eggs which they stole from birds' nests.

The next stage of race development was *Savagery*. This stage began probably about six thousand years ago and lasted at least two and one-half milleniums. Our savage Aryan ancestors, which formed the European branch of the Aryans, at this time inhabited Asia Minor. They represented the childhood of the race. They were most scantily clothed, their covering being little more than a "breech-cloth." They were defenseless against the

onslaughts of the rapacious beasts of the forest and in fear betook themselves to caves in the rocks or cliffs, or to lodges which they built in the branches of the primeval trees. Their food was somewhat more varied than that of their remote primeval ancestors, consisting not only of nuts and fruits, but of succulent roots which they found in the swamps and low valleys. To birds' eggs, which had become an important part of their diet, they now added clams and other shell fish which they caught in the shallows or dug from the mud along the shores of rivers and lakes. The savage had no other weapon than the club.

Socially the savages were mated, man and woman, but their mating was an exceedingly informal one. Their life was so simple that each of the pair practically did everything for himself that there was to do; that is, they would go together when they were hungry to gather food. If there was danger, they would flee together to a place of safety. The woman, in days of savagery, was physically able to take care of herself. She could run as fast as the man, she could strike as hard a blow as the man, she could bite and scratch as effectively as the man. So they lived as simple mates, in a very informal mating. As the conditions of their life were not such as to decimate the male population, it is not believed that polygamy was common or at any rate generally practiced in this long-ago period. The religion of the savage was fetish worship. A good example of such fetish worship would be the totem pole of the Alaskan Indians.

Barbarism followed savagery. Our barbaric ancestors migrated into southeastern Europe three or four thousand years ago. The barbarians of Europe lived in thick-walled dwellings of unhewn stone or unhewn logs—dwellings which were primarily fortresses and only secondarily dwellings. It was at this stage of racial development that the domestication of certain animals began, the dog being probably the first animal domesticated. Later followed

the horse, the cow, the sheep, etc. It was at this stage that cereals began to be cultivated, harvested, threshed, winnowed and ground.

As a matter of fact, the cultivation and making of bread from cereals must be credited to woman. Barbaric woman not only began the cultivation of cereals, but she gathered fibrous material from field and forest, wool certainly and probably linen, which with a hand-spindle she spun into thread or yarn, and with a hand-loom she wove into simple fabrics. With these fabrics, the products of her loom, she first of all clothed herself and her family and then she hung tapestries over the rough walls and spread rugs upon the rough floors. She made warm coverings for their crude couches and many another article of comfort and embellishment for their fortress dwelling. She took the materials which the men brought in from the chase; the skins she tanned, the meat she cooked or cured for subsequent use. From the tanned skins and furs she made many comforts and luxuries, fur rugs for the floors, fur covers for the couch, and from a great robe she cut and made a fur coat for the man to protect him on his long winter hunt in quest of game. From the meat which the man brought from the chase she prepared many a savory dish. She made the man a meat pie to fill and warm his stomach. This splendid efficiency of barbaric woman worked a most remarkable change in the race. From a crude fortress she made a home in the truest sense of that term. In making a coat for the man she warmed his back. In making him a meat pie she warmed his stomach. There is a remarkable fact about the anatomy of a man which we must remember at this point. His heart is midway between his back and his stomach. In warming his back and his stomach she warmed his heart and she won him. The man had treated her for centuries—yea, for millenniums—he had treated her as a chattel; he had lorded it over her; he had dominated her; he had com-

manded her. If it pleased him to do so, he had been cruel to her. All this because he looked upon himself as lord of creation, while woman was his chattel. He owned her, body and soul. But her splendid efficiency completely won his heart and compelled his recognition, so he turned to the woman, took her hands in his and led her to a place beside him on his crude throne.

This recognition of woman was the beginning of a new, great epoch in race history. It is the beginning of the period of *Chivalry,* a stage of civilization and race development which dominated all Europe for many centuries, beginning first in southern Europe and spreading rapidly to the north and west.

The merging of barbarism into chivalry represents the longest stride upward that the race has ever made in a short period. The standards of living in days of chivalry were far in advance of those in the days of barbarism. The status of woman was incomparably higher. In days of barbarism men had devoted their time and energies to war and the chase; in days of chivalry the men went on fighting and continued the chase, but the motive of their fighting was of a radically different nature. The barbarian fought for self. He fought to kill; he fought to overcome; he fought to dominate. He was a bloodshedder, delighting in cruelty. But the knight of the castle stood ready to fight the battles of the weak against the strong, to fight for justice against injustice, to fight for right against wrong, to fight for honor against dishonor. He stood ready to shed the last drop of blood to protect the honor of a woman, to sacrifice his life for king and country, to give everything which he possessed, property and life, to God and the church. He lived the life of altruism, in contradistinction to egoism. Formal society had its origin in the days of chivalry, in the courts of kings and princes. It was woman, now lady of the castle, whose brain devised all the pretty pomp and charming circumstance of society.

So we must credit formal society to woman as her third great gift to the race, the home being her second gift and the cradle her first.

Parallelism of Individual and Race Development.—If the reader will review in his mind the steps of race development, he will remember that our Aryan branch of the human race struggled upward from Primevalism into Savagery, from Savagery into Barbarism, up from Barbarism into Chivalry, from Chivalry into Modernism.

On the other hand, the individual develops from Infancy to early Childhood, then to Preadolescence, Adolescence and Adulthood. If the reader will review in some detail the physical, mental and moral development of each of these periods of individual development and compare them with the corresponding period of racial development, he will find that there is a remarkable similarity in these corresponding stages of individual and racial development. The mentality of the infant is remarkably similar to that of the primeval man. In their instincts, in range of mentality and in his social and moral concepts the boy and the girl in early childhood are remarkably similar to our ancestors in their period of savagery.

The preadolescent lad and miss live over again in their mental, social and moral traits instinctively the life of their remote barbaric ancestors. The youth and maiden of adolescent years thrill with the impulses of chivalry, with its aspirations and altruism, as did the knight and lady in their castle in feudal Europe.

The parallelism of individual and race development is so striking as to fill one with astonishment, if not with actual amazement. Is this phenomenon a manifestation of a great law of nature, or is it fortuitous, just a matter of chance—a coincidence?

The fact that all races follow the same general order of development, the fact that all individuals practically follow the same development, and a development parallel

to race advance in every manifestation of life—physical, mental, social and moral—have led students of anthropology to conclude that this marvelous parallelism is not a matter of chance; that it is a manifestation of law. This law was discovered about thirty years ago by the biologists. It is called *"the law of recapitulation."* The biologists would state the law in about these terms: Every living thing in its development from its beginning to its maturity repeats the history of its race physically. The anthropologist in stating this law for the human race would put it thus: *"Every human being in his development from infancy to maturity repeats the history of his race intellectually, socially and morally."*

The Significance of This Parallelism.—The importance of this great law of human development can hardly be overestimated. This law gives us the key to many of the complex problems of home and school discipline and of home and school teaching of the child and the youth. When the parents realize the natural and inherent limitations of early childhood, when they recognize that the lad of thirteen is struggling with the impulses and instincts of the barbarian, when they remember that the youth of seventeen and the miss of fifteen are readily inspired by the high motives of altruism and easily led by noble aspirations, it helps them to be first of all sympathetic with their children in these different ages. Then it helps them to be patient with peculiarities which are so trying when misunderstood, but interesting and even amusing when their nature is comprehended by the parent. When one realizes that the blundering, blustering barbarian boy is simply "going through a stage," he can well afford to be very patient with his shortcomings and to rest secure and confident that in due time these will all be outlived and overcome.

Educators have for a number of years past recognized these great truths and have gauged modern educational

methods to harmonize with them. Parents must also bring their home teaching into harmony with these laws of life. In the outline of teaching which is to follow the ages described above for human life will be faithfully followed and the teaching for each age or stage will be gauged so as to adapt it especially to the intellectual, social and moral plane of the child in the several stages.

CHAPTER II

HOME BUILDING

The welfare of any community is divinely and hence inseparably dependent upon the qualities of its motherhood and fatherhood, and upon the spirit and charity of its homes. The family within the home should be developed, educated, trained and disciplined for the future discharge of the functions of parenthood; for the management, supervision and inspiration of a home, and for a position of high moral, social, and religious influence in the community.

The Economic Policy of the Home

In order to get a clear mental picture of a particular home, and gain a definite notion of what is to be accomplished in an ideal home in the way of teaching the great life truths to the children in the home, it seems to be necessary to describe in moderate detail the general construction of the home, and the general policies that are to guide the parents in the various problems connected with their home building. It has seemed wise to consider first of all, very briefly, the economic policies, because these are in a way fundamental. The plane of economic administration of the home determines very largely the plane of many of their adjustments, intellectual, social and moral.

Let us consider, first of all, the plane of the *housing* of the family. This has to do not only with the character of the house itself, but the neighborhood in which the house is located, and the sort of furniture within, and the general organization of home life. One could picture at one extreme the palatial mansion in the midst of similar dwellings, furnished with everything that luxury could suggest and art devise, administered by a steward, aided by

porter, butler, cook, chambermaids, and supplemented by governess, tutor and children's maids, by ladies' maids and valets. At the other extreme one might picture the workman's cottage, with its four or five small rooms, not only presided over, but cared for, cleaned and dusted by the mother of the family, who in her own person serves the complex function combining all the various duties accomplished in the mansion by the corps of twenty to thirty functionaries. Naturally her housekeeping is exceedingly simple. It might justly be called crude and meager. Yet this wife and mother supplies every real need and meets every legitimate demand of every member of the family.

Not to take for our model either one of these extremes, let us rather choose one midway between. We might choose the home of any man of moderate means, a professional man of simple tastes, or a business man of moderate desires. Let the house be located in a good neighborhood with other similar houses. Let us suppose that there are eight to twelve rooms in the house and there may be one maid. Their furniture is plain, but artistic and substantial.

In such a home, where simplicity is the rule, we shall expect *the table* to be set in harmony with the surroundings. There will be no futile and foolish luxuries, and food will be chosen for its food-value primarily, and it will be served in simplicity, yet in a way to excite appetite and relish.

As to their *dress,* the people in this home will be as simple as they are in their house furnishings and their table. They will observe the fashions sufficiently closely as to avoid all noticeable nonconformity, but they will also avoid all extremes. They will dress in elegant simplicity, studying dress in order through it to express individuality, rather than through extremes of mode to obscure the personality.

The Social Policy of the Home

This will be determined naturally in a very large degree, if not absolutely, by the economic policy. People who live in a simple, though fine and splendid, home, where there are only one or two maids, and one or two rooms in which a company can gather, are destined not to entertain on a large scale. Their social life is quite certain to be confined to select little dinner parties, at which congenial friends are entertained informally. The plane of their social life, like that of their economic life, will be marked by simplicity and moderation in contradistinction to the social extremes which one would find in the mansion on the one side and the mechanic's cottage on the other.

The Family Policy of the Home

In the great mansion all too frequently social concerns and interests dominate the family life. In the cottage social claims are perhaps not given sufficient weight. In the home of the great middle class—the home which we are taking as a model—social claims are never permitted to outrank the claims of the family. On the other hand, family considerations always and properly stand first, while the claims of society rank as secondary.

One of the first and most important problems which home builders must solve concerns the size of the family. It goes without saying that the number of the children in the home and the distribution of these children in time is determined in no small degree by physiological conditions which, if not uncontrollable, are at any rate usually uncontrolled. We must recognize, however, that they are not beyond control, and when we consider the problems that confront home builders in the support and education of their children, a moderate measure of control would seem not only to be reasonable, but actually to be demanded by modern social conditions.

In so far as the home builders can reasonably control the coming of children, the same general principles might well govern them in this respect that we have stated above governs them in other respects—namely, the principle of moderation. Let us suppose that the husband is twenty-five and the wife twenty-three when they start their home building. It is a very common experience for young married people to have their first child when they have been married about two years. Under average conditions they will probably welcome a new child into the family circle about once every two or three years. By the time there are four children the wife will probably be thirty-five years of age. Unless there are very good reasons which concern the health of the mother and the well being of children already born to her, the home builders should not feel that they have made their full and proper contribution to the race until they have a family of four children.

While our grandparents lived in the days of large families (numbering not infrequently six to twelve), it is a sad commentary on those days of large families that as a rule three or four of the children died in infancy, one or two of those that did not die were crippled, queer mentally or of weak constitution, while only three or four were strong and well-balanced, grew to the estate of manhood or womanhood and reared families in the next generation.

In the interest of race economics, we may well make a plea for a family of four children, every one of whom shall be well-born, well-developed, well-educated and grow to full maturity.

Fatherhood

Fitness for Fatherhood really begins with the great grandfather, because perfect fitness for parenthood cannot be recognized unless it includes hereditary fitness. No man can be considered fitted for fatherhood unless he has

a family history free from serious blood taints. If there is insanity in the family which has come down several generations, afflicting several persons in each generation, it must be certain that the germ-plasm is affected and that there would be a grave danger of transmitting this germ-plasm taint to at least one, if not all, of his children. Other blood taints that would unfit a man for parenthood are hereditary epilepsy, feeble-mindedness, hereditary alcoholism. Other impairments beside germ-plasm taint which would unfit one for parenthood would be blindness, deaf muteism, active tuberculosis and other serious physical impairments. To be perfectly fitted for parenthood, the man should be of good heredity and strong constitution, of good health, sound mind, and a strong personality.

Preparation for Fatherhood should consist, first of all, in education for efficiency. Every man who is to establish and maintain a home should be able to support that home in reasonable comfort. This will be insured if the man has been educated for efficiency, however lowly his position may be in the industrial world. Special immediate preparation for fatherhood may well be a bringing of the body into a state of perfect health and vigor.

Sacrifices of Fatherhood are seen mostly in those contributions which the father makes at personal expense for the family welfare and sacrifices of personal comfort for family well-being. He is usually the bread-winner of the family and in this capacity he must always hold himself ready to think of himself last and of the family first.

Compensations of Fatherhood are found, first, in the comforts which he enjoys in the home. These comforts are provided, as a rule, by the wife and mother. Second, his greatest compensation will come in the pride and satisfaction which he will experience as he sees the members of his family take their places in the world as healthy, well-educated children of high ideals, each ready to make his contribution to the world.

Motherhood

Fitness for Motherhood should conform to the same standards that we have enumerated for fatherhood.

Preparation for Motherhood is a much more serious and earnest matter than preparation for fatherhood, just as much more as motherhood is in itself more serious than fatherhood. A girl's education from the time she is twelve or thirteen years of age until her marriage should all be directed toward the end that will make her the most efficient home builder, wife and mother. Her immediate preparation, like that of the man, should concern especially her health.

The Sacrifices of Motherhood are incomparably greater than the sacrifices of fatherhood. In her maternity the woman must at least temporarily sacrifice comfort and wellbeing, and finally, in the most extreme case, she may be called upon to sacrifice her life. Though this extreme sacrifice is only rarely demanded, no woman can know whether she personally will be called upon to make this sacrifice or not. For that reason every woman must stand ready to make the sacrifice if Mother Nature should demand it. This calls for a degree of heroism on the part of the woman who faces the problems of motherhood quite as great as that which the country demands of a soldier who enlists to bear arms. While the soldier is helped to forget his dangers in the patriotic enthusiasm which dominates the battlefield, the mother must quietly face her destiny alone. The bravery, courage and fortitude of the mother are nothing short of sublime. They must compel the homage and reverence of every thinking man the world over.

Compensations of Motherhood are practically the same as those of fatherhood. At least so far as quality is concerned. As the feelings of the mother may be and probably are, deeper than those of the father, so it is altogether

probable that in her heart of hearts as she looks at her stalwart son or her fair daughter she experiences a thrill of pride and satisfaction as much more soul-stirring than that which the father is capable of experiencing as her sacrifices are greater than those which he is called upon to make.

Parental Problems

The Physical Problems of Infancy.—The problems of infancy are numerous and complex. Some of them may be serious ones. We propose to discuss here those problems only which have a more or less definite and immediate bearing upon the social and sex life. For convenience of discussion, let us arrange the matter under two divisions, the boy and the girl.

The baby boy presents several problems which are peculiar to the boy and which, at the same time, have a most important bearing upon his future social and sex life. Let us discuss, first of all, *the descent of the testicles.* They start in the region of the kidneys in their development in the third month of intra-uterine life. By the end of the third month of the development of the child in the mother's womb it is possible to differentiate male from female and thus to tell whether the child is to develop into a boy or a girl. This must make it evident that many, if not all, of the parts of the male sex apparatus correspond to a homologous part of the female sex apparatus. The testicles, therefore, very naturally correspond to the ovaries of the female.

Testicles and ovaries are the sex glands.

It is their work to prepare the germ cells, the ova or eggs, in the case of the female, the spermatozoa in the case of the male. In the last months of pregnancy the sex glands migrate slowly from the position in which they are first developed to a lower position in the upper line of the pelvis in the case of the female. In the case of the male,

the sex glands continue their migration to the front rim of the pelvis, and pass into the groin canal a few days or weeks before birth.

At the time of birth the testicles of the man child may be in the sac or scrotum, or they may be in the groin canal, not yet having descended into the scrotum. If they have not descended into the scrotum by the time of birth, it is practically certain that within a few days or weeks they will make the descent. It is only rarely that any interference or help is necessary on the part of physician and nurse. However, when the necessity arises it is a very urgent and important one. Every year the writer is consulted by young men in their later teens or twenties who are much concerned and perturbed by the fact that only one or perhaps, rarely, neither of their testicles have come down into the sac. Sometimes we find these testicles have been caught in the groin canal and may be felt in the groin. Sometimes they have apparently never entered the groin canal and are floating in the pelvis. This condition (cryptorchism) is a very serious one and usually involves complete sterility when both testicles are retained, either in the groin canal or in the pelvis. The young man in such a case may well be deeply concerned. As a matter of fact, it is usually too late to alleviate or remedy in any degree his condition. Fortunately it is usually only one of the testicles that is retained, and somewhat more likely the one on the right side. If only one of the testicles has thus failed to descend, the man maintains, not only his virility, but his procreative power as well. However, the loss of one testicle is always a matter of humiliation and concern to the young man, even though he may be assured of virile potency.

In many cases the writer has found that this condition amounts to almost a tragedy in the life of the man. When we remember that in a vast majority of these cases the matter could have been very easily corrected in the early

weeks of infancy by a little wise attention and skill, it would make it seem inexcusable for parents and the medical adviser to permit such a condition to pass without giving it any attention.

On the physician's last visit to the mother whom he has watched through her child-bed experience, he should always make a careful physical examination of the child to make sure that it is perfect in its development. In the case of the man-child, the physician should note the location of the testicles, to see if they have yet descended into the scrotum. If they have, well and good. If they have not, then he will note if they are to be found in the groin canal. He is quite likely to find that one has descended, while the other is still in the groin. If left alone, the chances are more than ten to one that it also will descend within the next few weeks. However, he should call the attention of the mother to the fact that one of the testicles has not yet descended; that it will in all probability require no further attention; that he will call a month later to note progress.

On the later call he will, in all probability, be able to demonstrate to the mother that the testicle has descended as he predicted. However, if it has not descended, he will probably instruct the mother how she may assist and hurry its descent by gently pressing above it along the groin canal, thus urging it gently toward the exit of the groin canal and into the scrotum. This gentle manipulation of the testicles will in a vast number of cases result in its making a proper descent into the scrotum within a few weeks. If it has not yet descended by the time the boy is a year old, the family physician will probably want to share responsibility for the case with some skillful surgeon. Sometimes a simple operation will result in a successful descent. Only the skillful surgeon can determine the wisdom of such an operation.

Circumcision is frequently necessary. A large proportion of boy babies have a long foreskin. Every such long foreskin should be removed by the simple operation of circumcision. These long foreskins are sometimes very tight with a very small opening, hardly larger than a pinhead. This condition is called "Phimosis." In all cases of phimosis circumcision is very urgent and should be performed in the first weeks of life. If the foreskin is not tight, but long and loose, then circumcision should also be performed, but it is not so immediately necessary. The reason why this operation is important is because of the tendency for irritating secretions to gather beneath the foreskin. These irritating secretions will not only cause considerable discomfort, but incidentally will direct the child's mind towards that part of his body and may lead even a little baby to frequently—in some cases almost continuously—put his hands upon his sex organs, laying the foundation perhaps for unfortunate habits later on.

Circumcision is really a sanitary measure that seems to have been instituted by the Hebrews in their early history. The wisdom of this measure is not questioned by men who have had wide experience in the care and training of children and youth. Boys who have had this operation performed upon them are far less likely to get into the habit of self-abuse than are boys who have not had the operation. Furthermore, young men—high school or college students—who have in boyhood acquired the above mentioned habit are in many cases advised by the physician to be circumcised. It is a general experience that this operation greatly helps the young man in overcoming this depleting habit of his boyhood. When we remember that circumcision causes no injury to the boy, and may be a great advantage to him, it would seem to be reasonable to have all boys, without exception, given the benefit of this sanitary measure.

The baby girl is very simple as compared with the boy and presents almost no serious physical problem for the mother. Sometimes a little baby girl of a few months, or even in the second or third year, may show evidence of local irritation, and may show a tendency to put her hands down to her sex organs. This always shows that there is some local irritation. There is either an itching or smarting. Occasionally the itching is the so-called "Pruritis." The wise mother will, first of all, make sure that the local parts are absolutely clean and she will take pains to keep them thoroughly cleansed. Any tendency to chafing may be met by the use of toilet powder. It may be that the use of pure vaseline gently rubbed in may relieve the itching. If the condition does not promptly respond to this cleanliness and the simple remedial agencies here suggested, then the mother would do well to call in the family physician and take his counsel in the matter.

Sometimes the irritation seems to be within the organ, rather than on the surface. If the mother will separate the lips of the organ she may find the parts very angry-looking and red, showing tenderness and irritation. This condition is, in all probability, caused by a strongly acid urine. In this case, as in the other, the mother should cleanse the parts as thoroughly yet as gently as possible. The application of vaseline, or zinc oxide ointment will, in all probability, relieve the local irritation, though it will not cure the condition if that was caused by acid urine. One of the best measures to adopt in the case of acid urine is to give the child orange juice or lemonade very freely—the juice of two or three oranges or of one or one and one-half lemons every day would not be too much for a two-year-old child. This acid fruit juice will make the blood more alkaline (paradoxical as that might seem) and will incidentally make the urine less acid. With the condition of the urine corrected and local tenderness and irri-

tation alleviated, the condition of the child will be quickly brought to the normal.

The importance of giving attention to these little matters that come up during the period of babyhood must be very apparent to any thoughtful mother. They are so easily corrected when taken at the start, but so difficult to correct when neglected. Many a youth has had his life spoiled because of habits that started in infancy through parental neglect.

The Physical Problems of Early Childhood.—One of the things which the mother must accomplish as she gives her little boy his bath is to produce in him a wholesome and matter-of-fact mental attitude towards his nude person.

A child four years of age is quite likely to have his attention attracted by his organ and he may ask some innocent and childish questions about it and what it is for. The answer which the mother gives to such a question is very important—not just what she tells him perhaps, but the general method of meeting the question. If the mother seems embarrassed or disconcerted by the question, it at once arouses the wrong mental attitude in the child. If she takes his question as a matter of course and shows no self-consciousness, answering it in part, at least, she will not start curiosity or the feeling that there is some mystery which the mother is holding back.

When the mother bathes that part of her boy's body, she should early begin the use of a very definite, simple word formula. She will say: "Now we will bathe this part of the body, so as to keep it perfectly clean, and then we will forget all about it." Such a simple word formula—always repeated when the mother bathes the sex apparatus of her four-, six-, eight- or ten-year-old boy—will have made such a profound impression that when he begins to bathe himself at the age of ten or eleven, he will think of the word formula, will say it to himself, and it will begin to dawn upon him just what his mother meant, and

he will think about it—"that he is to keep that part of his body clean," and that he is to "forget it" and not touch that part at any other time.

One of the problems in this connection that the mother must solve is the problem of cleanliness. In a previous paragraph it was stated that every boy might well be circumcised. If he has not been circumcised, then the problem of cleanliness may be a rather difficult one. In bathing the uncircumcised boy the foreskin must be pushed back far enough to expose the whole head of the organ. This exposed head of the organ must then be gently but thoroughly cleansed with soap and water. This must be done at least once a week, preferably two or three times a week, as long as the individual lives if he is not circumcised. When the boy begins to bathe himself he will, of course, attend to that matter in the same way in which his mother has done it.

It is not difficult to see that this cleansing operation is not at all an easy thing for a mother to do for her eight- or ten-year-old boy. It should be very easy to convince a mother who has had an experience of that kind with her boy that *boys should be circumcised.*

There is another phase of this matter. The uncircumcised boy who must take the above described care of his person every time he takes a bath, is very likely, through curiosity or idle experiment, or perhaps even through the influence of some suggestive remark or story that he has heard from other boys—very likely to drift into or be led into the habit of playing with his organ as he takes his bath. Thousands of boys have been led into the habit of self-abuse in that way. They would not have had that difficulty if they had been circumcised in infancy. Surely all of these arguments set forth above should convince the parent that *every man-child should be circumcised.*

One more matter of importance for parents to know about boys is the instinctive tendency to follow curiosity

and try experiments. Little boys of six to ten years of age get together in little groups of two or four or six, out in the barn or behind the barn or in the woodshed or in the back alley, and from time to time—lacking any better employment—try all kinds of experiments, such as testing who among them can urinate farthest and straightest. Dr. G. Stanley Hall of Clark University refers to these little vulgarities that boys instinctively indulge in as the "micturitional vulgarities" and vagaries of the savage age.

While these vulgarities are really not serious in themselves, they are quite likely to lead to habits of thought or action which later may prove serious. It is best to encourage the children to play where they are really under the mother's eye. They may scuff up the grass in the front or side lawn, or in some other way mar the serene and placid beauty of the carefully-kept premises, but it is worth the sacrifice. If the boys are playing some robust game out on the side lawn, they are not going to have any time or inclination to indulge in vulgarities.

The girl in her early childhood (two and one-half to nine) does not present any serious problems remotely to be compared with the problems presented by the boy. In fact, the mother's problem with the girl of this age is as much easier than that with the little boy as was the case of the girl baby as compared with the boy baby. In bathing the little girl, the mother might well use the same word formula while bathing the sex organs that she used in the case of the boy. This will tend to have the same mental effect upon the girl that it had upon the boy.

Very rarely are little girls led into vulgarities comparable to those into which little boys are so easily led. Occasionally some little girl in the neighborhood may have a vulgar streak in her makeup and she may show a tendency to transmit her vulgarities to other little girls. When that is the case, the wrong teaching is likely to be between two girls, from one girl to another and not in a

larger group. Furthermore, this teaching will not be in back alleys or outbuildings, in all probability, but in the water closet or in some upstairs room. The wise mother will have her suspicions aroused if her own little girl and a neighbor girl are in some upstairs room with the door closed and very quiet. They may be engaged in some innocent doll play, or they may be dressing up in some of mamma's old skirts to play "going calling," but they may be engaged in some little vulgarity to which the mother does not wish her innocent little daughter introduced. So the wise mother will encourage the children to play in the open and never behind closed doors. Then she may rest assured that her little daughter will not be acquiring vulgar habits of thought or action.

The Physical Problems of Later Childhood or Preadolescence.—The lad of ten to fifteen is living over again the instincts and impulses of the age of barbarism. The barbarian was crude and cruel. He was blundering and blustering; he was domineering in his attitude toward those who were weaker than he. He was interested in war and the chase. He did not honor womankind. At least he was wholly lacking in chivalry. So the boy of this age is given to cruelty, vulgarity, roughness. He is almost certain to be lacking in chivalry towards women. His mother is very likely to be disturbed by the noise of his bluster, by his attitude toward the younger children, whom he delights to hector and pester, and over whom he domineers. To realize that these trying characteristics are not peculiar to one's own children, but that they are racial and almost universal, is to give the parent a key to understand the difficulties which beset both parent and child. For parents to understand the boy is the first great thing to be accomplished in solving the boy problem. They cannot hope to guide him if they do not understand the path over which he must travel, nor will they be patient with him if they do not know the significance of his behavior.

Patience, however, is an essential in winning the boy's sympathy and love. Boys who are conscious of an attitude of love and sympathy on the part of their parents are likely to be tractable and are almost certain to emerge from this trying period into the fine attitude and spirit of young manhood. While it is normal for a boy to have a period of barbarism, it is not normal for him to remain in it. It is the parent's task to lead and guide him through.

Everything which cements the friendship between parent and child during the first twelve years decreases the difficulties of adolescence, while all misunderstanding and estrangement of childhood and preadolescence are certain to make counsel and guidance difficult, if not impossible.

The boy of this age should make a considerable contribution to the work of the family in various helpful ways. There is kindling to prepare, coal or wood to bring in, ashes to take out, the lawn to mow, the garden to spade and various other things that are typical boys' work. The educational value of this work is very great, so great that no boy is quite getting his just dues if he does not have a good deal of such activities. If the father of the family is wise and tactful, he can get the boys interested in this work so that they will do it happily and without protest, and with at least acceptable efficiency.

At any reasonable sacrifice the parents should provide that the boy of this age should have several weeks every summer of camping in the woods. He should have an opportunity to learn wood lore and water lore. He should learn to swim, manage a boat, he should learn to cook by an open fire in the woods, he should learn to fish and to hunt. Unless a boy has these privileges during his teens, he is not accorded his inherent and natural rights.

The lass of nine to thirteen is living over again in her instincts and impulses the life of her barbaric fore-mother. But her barbaric fore-mother was introducing into human

experience the home-building activities and industries. There was weaving, spinning, cutting and making clothes, and cooking—activities that resulted in the making of a home out of a fortress. We shall not be surprised to find the little girl of nine to thirteen years of age interested in making doll clothes, very readily interested, incident to her school work, in all kinds of plain needlework, enthusiastic about cooking, as taught in the school especially, but not necessarily enthusiastic about washing dishes at home.

This girl, like her brother, is a child of nature and loves the woods and out of doors. While she may be awkward and ungainly, she is not at all likely to show several of the more trying barbaric traits which her brother shows. Even at that she is quite likely to be thoughtless of the rights and wishes of other people; she is likely to be self-conscious; furthermore, she is quite likely not to conform graciously and gracefully to social forms.

Her mother will frequently be disappointed that her little daughter is not a gracious and graceful "little lady" when the mother is trying to show her off before company. The mother would be pleased to see her daughter show all the finished composure and grace of a young lady of eighteen, but the girl, being in her "ugly duckling" stage, is quite lacking in social sense. The mother should not expect much, if anything, of her in a social way during this unsocial period.

The activities of the "Camp Fire" girls are most wholesome for girls of this age. The Camp Fire activities for preadolescent girls and "Boy Scout" activities for preadolescent boys have a most important educational value. Just what should be taught to the lad and lass of this age regarding sex will be set forth in detail in the following chapter.

There is no sex consciousness in the period of early childhood, but in the period of later childhood, preadolescence, there is a very distinct sex consciousness. How-

ever, as set forth in the previous chapter, there is no sex attraction between the boys and the girls of this period—rather a sex repulsion.

CHAPTER III

HOME INSTRUCTION IN LIFE PROBLEMS

From what source would you prefer your child to receive his knowledge of the sex functions of life?

THIS?

From the lips of the parents, toward whom he naturally leans for advice, and from whom he has the right to expect love, care, education and preparation for life's struggle, or

THIS?

1. Indecent and vulgar stories; 2. Degenerate companions; 3. Advertisements by quack doctors; 4. Signs in toilets advertising quack cures; 5. Drug-store displays of aids to the sexually weak; 6. Quack doctors' booklets; 7. Suggestive acts at theatres; 8. Vulgar postals and obscene literature.

"Who made me?" "How was I born?" "Where did I come from?" and "Why did the doctor come when baby was born?" We have all heard these questions from the lips of young children. They are as natural as questions relating to any object which excites childish curiosity, and they should be answered simply and truthfully. The truth in such matters is always better than a lie. It is far better for the child to learn the simple facts of life from the parents' lips than to receive such fragmentary tainted information as will inevitably come from the school companion, street gamin, or household servant, and pollute the childish mind. Pure knowledge is a weapon with which the child can combat the vulgar explanation of life's source and function.

The Mother and Early Childhood

The problems which we have discussed above are strictly physical ones, but in early childhood the psychical side of the problems are of great importance. This period for the boy, the reader will remember, is from the third to the tenth year. A part of this period is spent in school, a part of it under the immediate supervision of the mother. In this stage of his development the boy is living over again the instincts of the savage, with all that that means

of curiosity, questioning, love of nature, etc. Early childhood is the age of questions. The questions are so numerous and incessant that the parents can hardly hope to answer them all, however, they ought to answer as many of them as is possible and reasonable.

When to Tell the Child the Story of Life.—To forestall curiosity and to lay the foundation for modesty is one of the most important lessons for the mother to teach. One of the first questions which the child asks about life concerns origins. He wants to know "where he came from," "how he got here," "how his parents happened to get him," he wants to know "where babies come from," "how little baby sister came." All these questions concern really the same thing, couched in different terms and occasioned by different circumstances.

The coming of a new baby into the family circle, or into the neighborhood is almost certain to start the little children of the neighborhood talking. There will be all sorts of theories and all sorts of versions of fairy tales and myths. Some of the children will have been told the stork story, others will have been told that "the baby was brought by doctor or nurse," others that "the angels brought it and left it on the doorstep." The mother will not be surprised when her five, six or seven-year-old boy or girl comes into the house and asks, "Mama, where do the babies come from?"

In the times of our grandparents it was customary to answer such a question with some fantastic fiction. *Time has shown that it is not only unwise but positively dishonest and immoral to answer untruthfully a fair and honest question propounded from an open soul and an honest heart.* So the mother of today dare not answer the question with anything else but the truth. The only question is, just how can she best tell this truth. What is the tactful, wise, helpful way in which to give to the child this greatest of all life stories?

How to Tell the Story of Motherhood.—One mother told the story in this fashion: "After we had a home for two or three years, we wanted a little baby. The home began to seem empty with just us two in it, so we prayed to God to send us a baby and we waited and believed that it would come. Then one day mama knew that the little one was to come in a few months."

"How did you know it, mama?" asked Jimmie.

"Why, mama felt the movement of the little baby within her body."

"Why! Do babies come out of the mama's body?" asked Jimmie.

"Yes," said his mother, "there is a tiny little room, a sort of a little nest, just beneath mama's heart. In this little room or nest a tiny egg begins to grow, and it grows and grows, and after a while it has arms and legs, which it can move, and is just like the little baby that came to the Smiths' home today, except that it is very tiny. The mother feels these movements and then she knows that in a few months she is to have a little baby but she must wait until it has grown large enough and strong enough to be ready to be born."

"What does the little baby eat, mama?" asked Jimmie.

His mother replied, "The food for the little baby is drawn out of mama's blood."

Jimmie looked very serious for a few moments, and then coming to his mama he asked, "Mama, did I grow in that little room in your body, and did you feed me from your blood?"

"Yes, child, and now that you know how mama got you, do you wonder why it is that mother loves her little boy so much?" Jimmie made no reply for some moments, and looked very serious, then he turned toward his mama, threw his arms around her neck and said, "Oh, mama, I

will never be naughty again, I love you so. I didn't know that babies cost so much."

For many days Jimmie seemed to be especially tender in everything that concerned his mother. Evidently the mother had succeeded in making the impression and teaching the lesson which she wished to teach. Jimmie seemed from that time forth to look upon motherhood as a sacred relationship. Years later he showed deference and chivalry which seemed to be instinctive and seemed to date really from the day when the great lesson of the sacredness of motherhood had made such a profound impression upon him.

How to Answer the Question of Physical Differences.—Another question which is likely to come about the same time concerns *physical differences* between male and female. When the question is first brought to the mother, there is probably no note of curiosity in the question. The child simply wants to know. The question is likely to be asked in about these terms—"Mama, when a new little baby is born, how does the mother know whether the little baby is a boy or a girl?" If the mother answers this question in a perfectly matter of fact way without any evidence of confusion, self-consciousness or any other such mental state, but seems to take the matter as the most natural question in the world, the sense of curiosity is never really awakened in the child. If, however, the mother shows embarrassment, self-consciousness, annoyance or any other similar mental state out of the ordinary, the child at once experiences curiosity and realizes that there is a mystery about the matter.

The wise mother simply tells the truth in answer to the child's question, and explains to the child in a perfectly matter of fact way, the physical difference between boys and girls.

By far the wisest way to answer this question is really to forestall it. The method of doing this is not a new one.

It is not the discovery of the present generation, but is the natural method used by our grandparents and their grandparents. Let us take a concrete case: The mother of a little family of say three children, six-year-old Frances, four-year-old Henry and two-year-old Alice. Every night at bed time, the mother takes the three children to the big warm, light nursery where she takes little two-year-old Alice on her lap, while six-year-old Frances and four-year-old Henry undress themselves. For a few minutes between undressing and getting the nightier on these little folks go chasing about the nursery absolutely nude, yet absolutely unconscious of nakedness, as they play their tag games or scream with delight in the excitement of a pillow fight. No one could for a moment entertain the thought that these babies in the nursery are immodest and I submit it to the reader, are the babies and little children ever more appealing than when in absolute nudeness they are scampering about in the nursery at mother's feet? As a matter of fact these little people at that stage of their development possess the rare quality of *"absolute modesty."* The reader will remember that his remote ancestors in their age of savagery were practically nude, yet they possessed this same quality—unconscious of nakedness, though nude, they possessed absolute modesty.

Presently six-year-old Frances will notice a difference between herself and little Henry and she is almost certain to remark, "Why, mama, little Henry isn't made the same way that Alice and I are." "No," replies the mother, "little Henry is made like all boys and men, while you and Alice are made like all girls and women." Frances looks for a few moments with interest, and then she goes on with the play, apparently giving the matter no further thought. But the question as to physical differences between male and female has been answered for good and all in her case.

Will the possession of this information ever make the basis for a train of morbid thought? Will this knowledge ever make her immodest or bold? No, absolutely not. Every experienced mother knows that that oldest daughter of the family who, incident to helping mother with younger brothers and sisters, came into possession of this and many other pieces of information, did not grow up an immodest girl. On the other hand, these oldest girls of the family, these *"little mothers"* who learn much about life before they are fourteen years old, are quite certain to develop into beautifully modest young women. They take all these facts of life as a matter of course, without a vestige of self-consciousness, morbidity or prudery. In their turn the other children will ask similar questions to be answered in a similar matter-of-fact way by the mother.

But some reader may wonder how this method is to result. "How does it terminate?" When Frances gets to be, say, eight years of age, she will begin to experience interest in clothes for clothes' sake, while her interest in the undress parade of her little childhood wanes. By this time she will have been assigned to a room by herself. Some night, perhaps on a bath night, Frances will not appear in the bath night frolic with the rest of the children. So the mother bathes and tucks in the other little folks in accordance with the custom of many years. After they are all tucked in and kissed goodnight, she goes to Frances' room, probably to find that she has already disrobed, has laid her pretty clean clothes, which she is to put on in the morning for Sunday School, out in order to be able to dress with dispatch, while she is standing before her mirror, perhaps, brushing her hair and is modestly robed in her night dress. The mother remarks, "The bathroom is ready now, Frances," and Frances trips down the corridor to the bathroom.

Never again in all her life in the home will Frances ever appear without being modestly robed.

The method outlined above accomplishes two most important things and teaches two great lessons in life. In the first place, *curiosity,* which is very innocent when first shown by the little child, if not satisfied, or perhaps better yet, forestalled, as above outlined, gradually merges into morbidity. But morbid curiosity regarding sex may be a most unfortunate and dangerous thing to harbor, and may lead, in fact, is almost certain to lead, later on to an unfortunate mental relation to the whole sex life, and may, in more extreme cases, lead to actual ruin of the life.

The second thing accomplished by this method is to foster and tactfully to guide the unfolding of *real modesty* in the soul of the child. It is this wonderful quality of real modesty that we wish to develop in our children. Prudery and false modesty are always linked up in the minds of the victim with morbidity. These are really counterfeits of modesty. The prudish person is really not modest at all.

How to Checkmate Vulgarity.—No more effective beginning could be made than that which has just been outlined in the previous topic. A little girl led in the way suggested above would very rarely show any vulgarities. Indeed, they would be wholly foreign to her.

In the case of her brother Henry, however, as he comes on to his school experiences, there is considerable danger that he may be led innocently into vulgarities by older boys in school. Some of these vulgarities have been mentioned in the previous chapter. They take the form not only of vulgar acts which are so likely to be associated with urination, but also with vulgar talk.

About the only way to meet this rather serious problem is for the mother to be vigilantly watchful of everything that takes place in his play and in his associations out of school, when the children are presumably playing in or near the house.

If she goes to the boy's bedside and has a little talk with him for a few minutes every evening after he has gone to bed, and she can keep his perfect confidence, he will tell her everything that happens in the play. In this way she can keep a firm hold of the situation and exert a powerful influence upon the boy's thought habits and actions. She can tactfully lead him to see that certain things are not clean and that other things would be better to do or to say on such an occasion. By the adroit and tactful implanting of constructive suggestion, the mother leads her boy through this difficult period. Threats and punishment for vulgarities are worse than useless. They not only do not right the condition, but they effectively bar the subsequent opportunities of the mother to exert an influence because they make the boy secretive and cause him to close his lips upon the things that happen in his play.

How to Lay Foundations of Social Ethics.—The mother may well choose such life history and life phenomena as that which may be observed in a robin's family. Let us make it concrete.

Early in the season these harbingers of spring are seen to be very busy about the lawn and garden. Presently seven-year-old Henry discovers that they are building a nest in the cherry tree. He runs to mother filled with excitement and announces his discovery. The mother shows sincere interest in the new home that is being built and is glad of the new neighbors which they are to have for the summer. She even goes out at Henry's solicitation to see the new home which has been begun and they watch together the busy home builders as they hurry about getting bits of grass, a feather, a string, a straw or a bit of twig—working these materials skilfully into the snug nest.

Every day Henry announces new developments in the robin home and the whole family watch together from the

back porch or the dining room window the progress of events in their neighbors' home. As the days and weeks go by the mother in a very tactful and adroit way calls Henry's attention to the various stages in this home-building, which goes forward so rapidly.

First, there is the building of the house. Both of the birds—"the husband and the wife"—work together happily and lovingly at the building and equipping of their home, bearing an equal share in the work. Within a few days after the nest seems to be complete; they notice from an upstairs window that there is a beautiful bluish-green egg in the nest, the next day another, then another, and another. As this precious treasure is acquired and grows step by step, the solicitude of the birds for their home and its protection seems to increase progressively. On the day following, Henry remarks that the mother bird—for that is what they call her from now on—remains on the nest throughout the day except for a couple of brief trips to the garden, where she gets her morning and evening meals and takes a little constitutional. The father bird seems too happy for anything but ecstatic song and he nearly splits his throat for hours a day singing. Whether there is in his mind the thought that his song will entertain the mother bird and make the time seem shorter, we cannot tell, but the fact that the mother bird seems to be listening and seems to be enjoying it, would justify us in assuming that such is the case. In due time the great event transpires. The trying sacrifices of the mother bird are compensated, four little open hungry mouths, evidencing four insatiable appetites, now greet her as she returns from her frequent trips to the garden with tender morsels for her babies. The father bird, too, works early and late gathering food for his hungry family and trying to fill these ever open mouths.

If the parent birds seemed happy during their waiting period, their happiness is surely multiplied many times

after the nestlings appear. It is true that the parent birds now work very much harder than they did before; in fact, before there was little work—just patient waiting—now they are working many hours a day, but with it all inexpressibly happy.

If any danger menaces their little family the parent birds unite in its protection, and seem to stand ready to sacrifice their lives, if need be, to protect their young. Their solicitude for the young seems to reach a climax when one of the nestlings, now nearly ready to take care of itself, falls out of the nest accidentally and goes hopping and fluttering about the lawn at the mercy of any predaceous cat in the neighborhood. The children of the family, perhaps Henry particularly, are especially solicitous and may catch the young bird, climb the tree to put it back into the nest. As a rule the parent birds do not understand the boy's action and apparently fear that he will destroy the whole nest. However, when they find that their nestling is brought back and that nothing has happened to their little family, they quickly quiet down and may actually show on subsequent days that they no longer fear the children.

During the weeks when this family of robins is living its life in the cherry tree, Henry's mother has a rare opportunity, both in the character of the life which they are observing, and in the mental attitude of the boy, to implant fundamentally important social truths;

The sacredness of life.

The sacredness of home.

The sacredness of the family.

The sacredness of motherhood.

The sacredness of fatherhood.

Another family is likely to appear and may serve as an almost equally valuable matter of study. Tabby, the family cat, disappears for a few hours, finally she comes in much belated, apparently in a great hurry and apparently

very hungry. She is fed abundantly in the kitchen and hurries away to the garage. A day or so later the mother tells about Tabby's "queer actions of late," whereupon all of the children at once show the keenest interest. Henry says, "I'll bet you I know what's up. I'll bet you Tabby has kittens in the garage," and he rushes out to the garage to verify his guess.

In a few moments he comes back with a kitten in each hand.

The mother shows much interest and the kittens are duly admired. Of course the girls hurry away to see the rest of the family and it isn't many minutes until they are planning to install Tabby and her whole family of five in the corner of the kitchen. The mother explains tactfully that Tabby would be much happier to have her home undisturbed just where she has chosen it, so the children take the kittens back. They do, however, insist on giving Tabby a much ampler and softer nest for her family.

Tabby's care and solicitude for her young are very beautiful and show typical maternity.

As the children watch the development of these kittens and observe Tabby's care of them and her self-sacrificing work to hunt for game for her family, the mother is able to call the attention of the children to many important social facts regarding the family, home, motherhood, and life. There may be questions about where the kittens came from, how Tabby got her family, that the mother can answer, confirming the statements which she had made regarding the source of babies. The children may remark, "Why! Tabby got her kittens the same way that the mama gets her babies!" This linking of facts of human life with facts of life of lower animals has a very great advantage in arousing in the children feeling of sympathy for the lower animals.

Importance of Perfect Harmony of Parents' Methods in Teaching Life Problems

When the children enter the preadolescent stage of later childhood, that is from the tenth to the fifteenth year in boys and the ninth to the thirteenth year in girls, the problem of home instruction becomes even more complicated and requires even more tact and good judgment than was the case during the period of early childhood. It will be remembered that in early childhood the mother gave practically all of the instruction; in fact, there is seldom any occasion in that period for the father to do more than simply to reinforce and back up the mother's instruction. Very frequently the children will go to father with their wonderful stories of the robin's nest or Tabby's kittens. It goes without saying that in the father's response it is very important that he reinforce the mother's teaching.

If he should make some remark or venture some explanation which is at variance with the mother's teaching the child is at once thrown into confusion. Any attempt to re-state the matter in such a way as to bring harmony out of two stories seriously at variance will surely be detected by the child and will in all probability not finally succeed in putting the child's mind completely at rest.

It must be evident that perfect harmony in teaching can only be reached when the father and mother talk these life problems over between themselves sufficiently frequently so that they have a perfect understanding of each other's viewpoint, and explain life phenomena in the same terms. When that is done then the father's interpretation always coincides with the mother's. He may even use the same words in making an explanation. Nothing is more satisfying to the child than this verbal harmony in explanations. Children are instinctively sticklers for verbal accuracy, as witness the tenacity with which they hold to the same verbal statement of some old Mother Goose story or

fairy story. If the one who is recounting a fairy tale essays to run in some personal embellishments just for his own satisfaction he is sure to be promptly called down by the child and must say it all over again exactly as the child has heard it many times before.

In order, therefore, to avoid introducing confusion into the child's mind and to keep the child perfectly at rest and satisfied as to explanations of life phenomena and answers to its questions, let the parents have a definite and preconcerted way of answering these questions and making the explanations and let them use, so far as possible, absolutely the same verbal statements.

While the teaching in the first period is, for the most part, done by the mother reinforced only by the father, in the second period the father may well lead in the instruction of the boy, in fact, it is his duty to do so, while the mother should naturally lead in the instruction of her daughter.

Father and Son

One of the first lessons which the lad should learn from his father is the lesson of reverence for mother.

How to Teach Reverence for Mother and Motherhood.—As a little boy profoundly influenced by the story of motherhood, the lad was filled with love and reverence for his mother, but there is a very strong tendency when he reaches the age of ten to twelve and begins to associate much with his father in their fishing trips, hunting trips, summer camps, and Saturday hikes, in a measure to grow away from mother's influence and to drift rapidly into assuming an attitude toward womankind in general typical of his barbaric ancestors. The reader will remember that the barbarian was crude, rude, rough and boorish—lording it over the women folks of his family who were really only chattels. At best the boy is almost certain to show many

of these tendencies, but if he is wisely led by his father he need not be wholly barbaric.

There is no more effective way for the father to impress his boy with a feeling of reverence for his mother than for the father himself uniformly and without exception to treat the mother with the greatest deference, respect, tenderness, consideration and gentleness; deferring all home problems to her, conferring with her regarding many matters of importance outside of the home; in this way showing the children that the father respects the mother's opinions and values her judgment.

Nothing that the father could do would more profoundly influence the boy than just this attitude on his part. This method is really teaching by constructive suggestion. The father might exhort the boy to be deferential to mother and repeat his exhortation daily for years, but if he himself showed lack of deference for her judgment, lack of thoughtfulness for her comfort or lack of appreciation for her counsel, that would by destructive suggestion more than neutralize all his verbal teaching.

The father need not in actual words of instruction mention the matter of deference to mother on more than one occasion and that very briefly—if his action toward the mother has been as suggested above. The only occasion for mentioning it once would be to impress the boy with the fact that the father is conscious of the matter and that it is really a thing of importance.

How to Check Barbaric Traits.—These traits may be checked through the influence of the father. We will suppose that the son is accompanying his father on a camping trip. Father and son, perhaps a whole party made up of several fathers and their sons, during two weeks camping in the woods will have occasion to catch fish and kill game. If the son observes that the father never takes the life of any animal that is not game and to be used as food, he will be impressed with the value of life, perhaps the father

may remark in a casual way that they "will not take more fish than they can actually use."

Similarly on another occasion though the game may be abundant the father does not permit more to be shot than can actually be used. Any wanton killing of even game animals is never indulged by the true hunter and camper. Much less does the true woodsman ever kill animals that are not game, simply to practice his marksmanship and to give play to a barbaric instinct of bloodshedding. The boy will be profoundly influenced by his father's attitude on these matters and his instinctive barbaric traits of cruelty may be easily held in check.

Another important lesson of the camping trip may well be one of modesty and clean language. Sometimes there is a tendency in camps, where men and boys only are camping, to permit a lapse of manners from those of the twentieth century back to those of barbarism, where vulgarity of action and conversation are indulged. Such a thing profoundly influences a boy and he is almost certain to infer that modesty and clean language are effeminate, and that the reverse are masculine traits. As he is in the age of aping the things which he considers manly he is quite likely to go the limit in his vulgar talk and vulgar actions. If on the other hand his father and the other men of the party never relate questionable stories or use questionable, vulgar expressions and if they show consideration and reasonable modesty in their associations about camp, the boy instinctively infers that cleanness of talk and action is a manly trait. In this way, thus wisely led by the father, the son need never lapse into those trying and disturbing manifestations of barbarism which are very easily acquired and very difficult to eradicate.

When and How to Tell the Story of Manhood.—This story should be told the boy by the father early in the period between the tenth and the thirteenth year. The father will seek an opportunity to tell this story when he

is alone with his son and is quite certain to be undisturbed for an hour or so. He may read some little story or tell of some incident which will be quite likely to raise in the mind of the boy some question about *manhood*. Then the father can tell him the story in some such way as this:

"You are interested in manhood, aren't you, son? That is very natural because it will not be long before you begin to develop into a man. When a boy is fourteen or fifteen years of age as a rule he starts his development into manhood, his framework grows very rapidly for a time and it becomes at first awkward and ungainly. His voice changes so that if he has been singing in a choir he must stop his singing for a year or so until his voice becomes settled again. By the time he is sixteen or seventeen his muscles begin to grow very rapidly and his beard begins to grow also. In these years he is quite certain to be very much interested in athletics and if he is in high school he is very likely to be a member of some of the high school athletic teams. By the time the boy is about eighteen years of age he will have reached his first milepost on the road to manhood—he will have completed the first stage.

"Would you like to hear the secret of this wonderful development, my boy? Yes? Here it is. When the boy starts his rapid growth into manhood at, say, fifteen, though in some cases it may be fourteen and in others sixteen, his testicles (they are the sex glands, which the boy carries in a little sack between his thighs) begin rapidly to grow. They were not bigger than robin's eggs when he was thirteen or fourteen, but by the time he is eighteen they will have doubled their length, breadth and thickness, thus becoming eight times as large—eight times as heavy as they were at fourteen. Of course you understand, son, that the rest of the boy's body doesn't increase in this proportion. But during this first stage of manly development, the testicles grow four times as fast as the rest of the body in proportion. You will easily guess that this means some-

thing very important. When the testicles begin rapidly to grow they begin to make two substances. One of these substances has been known to mankind for thousands of years, I refer to the semen or male procreative fluid which the man of family uses to beget sons and daughters. But this fluid, though it begins to develop when a boy is only fifteen years of age, should in the plan of nature, be retained in the testicles as it very slowly matures with the passing months.

"At the same time that the semen begins to develop in the testicles there is also developed a wonderful substance which physicians have only recently discovered. This substance was called *spermin* by a German investigator. The spermin begins to be made in the testicles of the lad when he is about fifteen years of age. It is absorbed at once from the testicles into his blood and is distributed over his body wherever red blood goes, and that is everywhere. This wonderful substance in his blood which is carried to his muscles, to his brain and to his spinal cord causes the development of the manly traits and attributes which were described above. If something happened to the boy's testicles to disturb or destroy their action then the boy would not grow into a man at all, that is, not a real man. If the testicles were removed he would grow into a distorted creature, which we call a eunuch.

"Thousands of years ago it was customary when one nation went to war with another for the victorious armies to kill off in cold blood the men who had not fallen in battle and to take the women and children into captivity, selling them into bondage or slavery for life. The boys thus sold into slavery were as a rule castrated. That is, their testicles were cut away. The men who bought these boys to make slaves of them knew that if they did not cut away the testicles from the boys, when they grew up to be men they would probably fight for freedom, thus making them

less profitable, even dangerous slaves, so they had them castrated.

"These castrated slave boys did not grow up into men such as you will grow into—strong, aggressive, splendid men—but they grew up into work animals or beasts of burden. In a general way, of course looking like men but not having the qualities of manhood—lacking initiative, will power and aggressiveness—docilely doing day after day and year after year the work their masters commanded them to do, asking no questions, developing no individuality and never attempting to escape servitude or in any other way to change their condition.

"You may have noticed the beautiful great stallion on Mr. Johnson's farm. You asked me one day why he looked so different from the other horses. I did not explain the whole matter but simply remarked: 'That great horse is a father horse.' You can now understand quite clearly I am sure, just what I meant. There are other male horses on Mr. Johnson's farm but they look quite like the mares except that they never have any colts. When these horses, which we call geldings, were about two years old Mr. Johnson had a veterinary surgeon come to the farm and perform an operation on each one of the male colts. The testicles were cut away just as they used to cut away testicles of slave boys. After the operation these colts began to develop along different lines. If they had not been operated on they would have developed into great stallions like the one you have seen there, but they would not have been convenient to use as work animals. It is difficult to manage a stallion. He is really a great fighter and is dominant and aggressive and would be even dangerous to use as a work animal, but the geldings are very easily managed and valuable for work.

"From this illustration of the horses you ought to be able very clearly to understand how profoundly important

to a boy his testicles are. In fact, *in the plan of the Creator the testicles are sacred to the boy's manhood.*

"I have told you this story, my boy, to impress upon your mind the importance of the testicles and of the manly qualities which are developed under their influence. You can easily understand that a boy should never do anything to irritate or excite that part of his body. Some boys who do not know of these matters may accidentally acquire or may be led into the habit of handling these organs, irritating and exciting them. This seriously interferes with a boy's development of the highest qualities of manhood. The boy who is very anxious to develop these qualities and who knows these matters that I am explaining to you will never touch his sex organs, except to keep them clean as he takes his bath. At other times he not only leaves that part of his body alone but he does not even permit himself to think about it. He throws his whole energy into the games of boyhood and young manhood and into the work that he is supposed to do, and lets nature take care of that part of his body."

How to Avoid Dangerous Habits.—Habits are very easily formed during this period of later childhood. In the story of manhood told above the father guards the boy against one dangerous habit very prevalent in this period—that of self-abuse or masturbation. This habit is very easily acquired by boys during their preadolescent period. A boy may be led into the habit by a vulgar-minded older boy, or by a low-minded servant; or he may acquire the habit through some incident of his personal, private life and not influenced by anyone else.

So many boys get into this habit that no boy may safely be left uninstructed, he should be told by his father or by some trusted man teacher or other leader of boys, of the harm that comes from handling the sex organs—exciting and irritating them so that their work is disturbed.

If a boy knows what harm the habit of self-abuse will do him, he is quite sure to quit the habit if he has already acquired it, or if he has not gotten into the habit he is effectively guarded against it.

Boys who have been circumcised are far less likely to get the habit of self-abuse than are boys who have not been circumcised.

As a rule all a small boy needs to help him break the habit of self-abuse is to have the matter clearly explained to him and to know that boys who are addicted to that habit do not develop into as fine, big, strong men as they would have been if free from the habit. Explain to the boy that self-abuse is an unclean, unmanly habit. Explain also that it is important to keep his mind clean and free from vulgar thoughts.

It is quite as important to acquire good habits as it is to avoid bad ones, so the father in his association with his son should set about deliberately to start constructive, wholesome habits. One of these is the habit of personal cleanliness. This habit is the foundation of hygienic living. Not only should the surface of the body be kept clean, but the teeth should be kept clean, and the bowels should be evacuated at least once each day, preferably twice. The habit of cleanliness inside and out is a very important one for the boy to acquire in his early teens.

Then there is the habit of courtesy toward everybody. Sometimes boys who go to a camp in the woods forget themselves and do not always treat people—who may be somewhat crude in their manners, rough in their dress or frugal in their living—with deference and consideration. If the boy notes that his father is always courteous to all people he rapidly acquires a similar habit.

How to Explain Fatherhood.—This question is quite likely sooner or later to be asked by the boy. Whether the boy of thirteen asks his mother or his father the question

as to just what part in reproduction the father plays, the question should be answered truthfully. The boy has already learned what motherhood means, he has learned that the child develops from an egg in the mother's body. At thirteen he ought to be told that this egg from which he developed would never have begun its development if it had not been fertilized by a germ cell which was furnished by the father. The semen or procreative fluid of the father must reach the egg or ovum before any development can take place. This semen fertilizes the egg. The boy himself and every other child started to develop in his mother's body as the result of the fertilizing fluid deposited there by the father. If the father explains this to his son he should follow at once with an explanation of the grave responsibilities which are necessarily associated with this procreative act. The father is responsible for the support of mother and child even though that support and protection costs comfort, energy, strength, skill and perhaps finally life itself. The father must always hold himself ready to sacrifice himself if necessary in protection of mother and child.

In linking up fatherhood with responsibility and sacrifice the father impresses the seriousness, the chivalry and the nobility of fatherhood upon the mind of his son.

Mother and Daughter

When the girl has reached the age of nine, she will have received considerable instruction already from her mother that should serve as a fine preparation for the somewhat more specialized instruction which the mother is to give her during her period of preadolescence.

How to Teach Reverence for Mother and Motherhood.—Through the story of motherhood reverence has been already implanted in the mind of the girl. However, it is very important during this second period for the

girl to receive further instruction and emphasis in this matter. By the time a girl has reached the ninth year, she should be given household duties which will consume at least a small part of her time. A girl of that age may learn to make her own bed and keep her own dresser in order. A year or so later she can afford the mother considerable help in the general housework, as in dusting the stairs or sitting-room or putting the sitting-room in order, setting the table, and helping with the dishes. By the time she is twelve or thirteen she can darn her own stockings, sew on buttons and make a considerable contribution in keeping her wardrobe in repair.

All these household duties help the girl to respect her mother's work. If a girl does not assist the mother at all and has everything done for her, she is quite likely to lack in respect for the mother's work and incidentally, but very naturally, to lack in reverence for the mother. It goes without saying that in order to establish a girl in these household duties, it is quite necessary for the mother to work with her, or at least to be doing similar work.

Such an introduction of a girl to household duties is incompatible with a house full of servants. If there is only one maid, this maid will devote most of her time to the kitchen and dining room and there will be much work in other parts of the house for mother and daughter. The daughter may well work with the mother in the sewing room when busy with the week's mending. On such occasions a fine opportunity is offered for conversation between mother and daughter and they may have many heart to heart talks together.

How to Tell the Story of Womanhood.—The morning hour in the sewing room affords the mother an especially fine opportunity for telling her little girl this story, and it should be told her soon after her ninth year. Each mother must adapt the story to her own child. Here is one mother's way:

Frances is eleven years of age. She is helping her mother in the sewing room. It is April. The robins are on the lawn and in the garden busy with their nest building. The mother begins her story: "Isn't the springtime a wonderful season of the year, Frances? Everything seems to be full of new life. Did you notice the robins building their nests?"

"Why, yes," said Frances. "One pair are building a nest in the cherry tree and another pair in the poplar. We are destined to have plenty of neighbors this year, aren't we? I suppose they will help us harvest our cherries."

"Don't you think, daughter, that it is well worth while to let the robins help us with the cherries? They pay for every cherry which they take by killing bugs and worms and besides that, they entertain us with their songs and with the gaiety of their life."

"Yes, I think it is jolly. I would not mind if there were many more of them. What interests me most is the baby birds; seeing them grow up and learn to fly."

"It's this growing up and learning to fly that is one of the most interesting things in all life. Do you realize, little girl, that it will not be long now, two or three years, at most, until you will begin to grow into a woman? I wonder if you would like to hear the story of womanhood and just what it means for a girl to grow into a woman?"

"O, yes," said Frances; "I would rather hear that story than anything else I can think of."

"When a girl gets to be about thirteen years of age—though in some girls, twelve years, and other girls not till the fourteenth perhaps, does the change come—she begins to develop into womanhood. The first thing that the mother notices is the rapid growth in height. When I was thirteen years of age, I grew over five inches in one year and by the time I was fourteen I was as tall as my mother. So, the first thing that is evident in a girl's development into womanhood is her rapid growth in height. The little girl

of ten or eleven, as a rule, has not very much hair on her head, just a little bit of it bobbed off short, perhaps, but after she begins her development into womanhood, her hair grows very rapidly and by the time she is eighteen, her hair may reach her waist. Then there is also, during those years, a slight change in her voice. The little thin soprano voice which she has as a little girl, may change into the rich full alto or contralto or it may gain the greater volume and clearness of a woman's soprano, but more important, perhaps, though less noticeable are the changes which take place in her mind. The little girl's mind—so likely to be centered on self, so sure to be thoughtless of others—gradually changes into the mind of the woman, giving the girl who has now crossed the threshold from girlhood into womanhood, the viewpoint and mental attitude of real womanhood. Selfishness gives way to altruism or thoughtfulness of others. Self-consciousness is lost and the young woman becomes thoughtful and helpful. To my mind, the most wonderful side of this developing into womanhood is the way in which it is brought about—the secret of it. Let me tell you the secret of womanhood and how the Creator has planned this wonderful change and how it is brought about.

"When a girl starts her rapid growth in height, at about thirteen years of age, her ovaries begin to grow very rapidly and to make two different things. You remember, Frances, that mother told you two or three years ago, how the little baby develops in the mother's body from an egg in the little room that lies just below mother's heart?"

"O, yes, Mother," said Frances, "I remember all about that. I am sure I will never forget that."

"Well, this preparation of, or maturing of eggs, is one of the things which the ovary does so that from the time a girl is about thirteen years of age, until she is well along in her forties, her ovaries will prepare an egg about every four weeks. There is another kind of work, however,

which the ovaries do about which I wish especially to tell you at this time.

"At the same time that the ovaries begin the preparation of eggs, they begin to make a wonderful substance that is absorbed at once into the blood. Every day of her life, from the time she is thirteen until she is, perhaps, sixty, her ovaries will prepare a few drops of this wonderful substance, of this magical stimulus, which, absorbed into her blood, is carried all over her body wherever red blood goes. Some of this, for instance, is carried into her muscles and under the influence of it, her muscles acquire a smoothness and gracefulness of action which we expect to see in the young woman.

"The little girl is almost sure to be awkward and ungainly. A girl of eleven is in her 'ugly duckling' stage of development, but under the influence of this wonderful substance from the ovaries, her figure acquires gracefulness in every line and her muscles acquire gracefulness in every movement. Some of this substance is carried to the cheeks and it is under this influence that the wonderful coloring of young womanhood is acquired. Nature's priceless rouge—the rich, red blood of good health—shining through a faultless complexion. Some of this magical stimulus goes to the eyes and gives to them their matchless lustre of radiant young womanhood. Some of the substance is carried to the brain where it brings about that wonderful change in a girl's mental attitude and viewpoint, making her unselfish and thoughtful, self-sacrificing and altruistic."

"Why, mother, what a wonderful story this is! It is more wonderful and more fascinating than the story of Aladdin and his wonderful lamp."

"Do you see, daughter," the mother went on, "that in the plan of the Creator, *the ovaries of a girl are sacred to her future womanhood*—that her person is sacred to her future wifehood and her future motherhood?"

"Yes, mother, I can see that and understand it very clearly."

"When a little girl comes to know this great truth of life as you do, she will, as long as she lives, respect and reverence her person, especially, respect and reverence that part of her person, which, in the plan of the Creator, has been set apart for this wonderful work that I have been telling you about.

"Some little girls not knowing anything about these great life truths, are misled, in their innocence, by vulgar-minded older girls in school and led into trivial and unworthy thoughts, sometimes even into wrong habits, which greatly impair the beauty of their girlhood and seriously hinder and disturb the development of the qualities of womanhood. It is because mother wanted her little daughter to be safeguarded so that she could never be misled in this sort of a way, that mother has told her daughter this story of womanhood."

When a girl has heard this story, especially from her own mother's lips, she is very safe and protected from ever being misled by unworthy things which she may see or hear in school or among her associates.

How to Avoid Dangerous Habits.—Habits are so certain to be formed in these impressionable years between nine and thirteen that the parents must be ever alert to detect the first evidence of wrong habit and they must be ever active to lead the child into right habits. It is really more important to start right habits than it is to stop wrong ones.

Among the wrong habits so likely to mar a girl's personality are habits of carelessness in personal appearance, habits of disorder in her room and habits of careless language, such as the use of slang and ungrammatical language, habits of departing from absolute truth in conversation. All these are habits to which girls of this age are especially liable; then, of course, there is the destruc-

tive habit of self-abuse referred to in the previous section. While little girls are far less likely to be led into that habit than is the case with boys, still the mother must take nothing for granted. She must be very sure that her daughter is properly instructed, as set forth in the previous section; furthermore that her associations should be very carefully guarded. One badly brought up girl in a neighborhood may do a great deal of damage to the innocent, sweet girls before the mothers are aware of it, if they are lacking in vigilance.

Among the good habits that must be encouraged, are, first, the habit of personal cleanliness; second, the habit of tidiness in personal appearance; third, the habit of order in her room. If a girl is uncleanly and disorderly at this age, she is quite certain never fully to reform those bad habits.

Then there should be assiduously cultivated in this period, the habit of strict veracity. In this we would include not alone telling the truth when questioned about some particular occurrence, but avoiding extreme exaggerations. The language should also be free from slang.

Another habit every girl should cultivate is that of cheerfulness and happiness. The writer is convinced that much of the grouchiness and spitefulness that is manifested is purely a matter of habit. Some people seem to have an habitual grouch while others are habitually cheerful and happy, so let us cultivate in our children the habit of cheerfulness and happiness.

Closely associated with this habit is that of speaking only good, when we speak at all, of a neighbor or acquaintance. Never retail gossip to children in the family nor gossip in their presence about the neighbors, and thus avoid implanting in them the habit of gossip. A very good rule to observe in this matter is to say nothing of another unless you can say some good about him. When a girl grows up in that sort of atmosphere in the home with that sort of

leading, acquiring good habits instead of bad ones, she is sure not only to be incomparably more happy in her own life, but she will disseminate happiness and joy on every hand as she goes through life.

How to Explain Fatherhood.—This question of fatherhood is almost certain to be voiced by the girl before she leaves this period. This question is a very natural one and it is altogether proper for a girl of thirteen to have it answered by her mother. The question arises under various conditions and is expressed in various ways. One little thirteen-year-old, in a family of the writer's acquaintance, expressed, one day, wonder that Mrs. So-and-so did not have any baby. Her mother explained to her that Mrs. So-and-so was a widow; that she had lost her husband a few weeks after they were married and had never had any children.

"But she has a home and she is able to take care of children. I don't see why God should not send her a baby just the same as he has sent brother and sister to our family, or Jennie to Mrs. Smith."

"Well, daughter," the mother replied, "there is a phase of this matter that mother has never told you and I think that you are old enough to understand, so let mother explain.

"Several years ago when you asked about where the baby came from, mother explained that it grew within the mother's body and finally when it was ready to be born, it came into the world and the nurse laid it in the mother's arms. You were then too young to be told that the little baby does not begin to grow within the mother's body from the egg until the egg has been fertilized by the father.

"In order that you may better understand about this, let mother take this beautiful Easter lily. This flower that mother is showing you, opened its petals after Easter. You see the six beautiful white petals and enclosed by them the six beautiful stamens with their yellow sacks or anthers

scattering the golden dust upon the pistil which stands here in the center of the flower."

"Why, mother, I didn't notice those yellow things on the lilies Easter morning."

"No," said the mother, "the florist picks the yellow stamens away from the Easter lilies so that the golden dust will not be scattered upon the milk-white petals and discolor them, but this flower that mother is showing you, is just the way God made it. The pistil in the middle of the flower is *the mother part,* while the yellow stamens represent *the father part.* Let mother slice off one side of this little bulb at the bottom of the pistil. This bulb is the ovary or, let us call it, 'the mother-room.' Within this mother-room see the tiny little globules? They are eggs. Now, these eggs in the mother-room would never develop unless fertilized by the golden dust which comes out of these little sacks, or anthers, at the top of the stamen. Now, as mother explained, the anthers represent the father part of the plant. The little baby plants, or seeds, would never develop if the plant eggs were not first fertilized by this golden dust from the father plant.

"In a similar way, the little egg in the mother-room of the human mother, must be fertilized before it begins to develop. Now, daughter, you understand about fatherhood.

"The mother makes her sacrifices for her children in various ways which you know about. The father does his part by building a home and supporting it. He works early and late to earn the support for the mother and children. The sacrifice which mother makes for her children causes motherhood to be looked upon as sacred. In a similar way the sacrifices which the father makes should lead us to look upon fatherhood also as a sacred relationship."

The Youth In Adolescence

As set forth in the previous chapter, the onset of adolescence—at about fifteen for the boy and about thirteen for the girl—initiates a new era in their lives. At the onset of adolescence the boy steps across the threshold from boyhood to manhood, and the girl similarly crosses the threshold from girlhood into womanhood. They merge from the period during which they are living through the instincts and impulses of an inherited barbarism into the period during which they live over again the instincts and impulses of inherited chivalry.

Talks About Manhood.—The story of manhood has already been told in some detail to the boy by his father when they were on a camping trip two or three years before, but when the boy really comes into his young manhood the wise father will again bring the matter up in order to give further information and to explain the matter in greater detail. The youth's better understanding will enable him to comprehend quite clearly many details which he could not have understood in his twelfth or thirteenth year, so the father explains again to him the double work of the sex glands. He explains about the semen or procreative fluid and explains that every drop of this precious fluid is worth to the young man's vitality, many drops of blood and that it should never be wasted or wantonly expended. He explains further that this fluid, while undergoing a slow maturing process within the testicles does not leave the testicles except under sexual excitement. If the young man controls sexual excitement, he will control the passage of the semen from the testicles up into the semen sacks or ampullae, from which sacks it will later be lost on the occasion of a nocturnal emission.

The father explains again in some detail, the internal secretion from the testicles that gets into the boy's blood causing the development in him of manly qualities.

Talks About the Periodicity of the Sex Life.—The sex life of man should be thoroughly understood by every boy of fifteen. Every father who understands about the matter himself will see to it that his son receives sufficient explanation so that he will understand his own experiences and will not be frightened or worried by them.

There are two little sacks in the lower part of the body just back of the urinary bladder which begin to fill up with an albuminous substance when the boy arrives at puberty. In nature's plan this albuminous substance is destined to serve as nourishment for the sperm cells of the semen, but during his later teens, in fact, until he becomes a married man and a home builder, this albumin which collects in the little sacks, is not needed. According to the plan of the Creator it empties out every few weeks so the young man from the time he is fifteen years old until he enters upon his active sex life as a married man, may expect, every few weeks, to experience the loss of this albumen from the little sacks.

It is brought about in this way: The young man may suddenly awaken out of a restless, dreamy sleep to find that something is pouring out of his sex organ. He is having *a nocturnal emission.* The little sacks are emptying out. This is Nature's way of relieving the tension in the male sex apparatus and means practically the same in the young man's sex life that her monthly period means in his sister's sex life. These nocturnal emissions, or as some of the young men call them "wet dreams" (because they are so likely to come with a dream), come about every two to four weeks.

When the youth understands that this experience is a part of nature's plan for him, he takes it as a matter of course and does not worry about it. Every father should explain this fully to his fifteen-year-old boy.

Chivalry is as foreign to the mind and instincts of the thirteen-year-old boy as savagery and barbarism should be

to the mind of the seventeen-year-old youth. As a result of the father's tactful guidance, the boy of thirteen may be led through his impulses of barbarism without ever lapsing far enough into barbarism so that he destroys the peace of mind and disturbs the rest of the family and the neighborhood.

The youth of seventeen, however, will instinctively feel the impulses of chivalry. He begins to feel not only that it is his duty, but an honor to protect mother or sister and one of the manifestations of chivalry is his vividly awakened interest in his girl associates. The boy of thirteen ignores girl class-mates in the school, or if he does not ignore them, he is, at best, rude, but the boy of seventeen seeks their company and is the soul of honor and of gracious manly attentiveness to their comfort and safety.

The father and the mother can both do much to guide the youth through this period so that he will not need to grope his way in danger of making occasional blunders. If the youth is fortunate enough to have a sister approximately his own social age, the problem is greatly facilitated because the parents can invite into the home girls who, while ostensibly there as friends of his sister, may be really there for the benefit of the young man, to give him an opportunity to meet young women in an informal way so that he may acquire the feeling of repose rather than of embarrassment and may always be at his ease rather than self-conscious when he is in the presence of young women.

The parents must understand that they are not doing their duty by their son during this period in his development unless they give him frequent opportunities for association with young people of both sexes. This is the social period of his life. If he is ever to acquire ease and poise and self-possession in society it must be acquired before he passes out of his age of chivalry with the merging of adolescence into mature manhood.

Social relationships must be guarded and the youth must be taught just what is in good form and what is not in good form. If he has caught the real ideals of chivalry, he will know almost by instinct that it is up to him, as a man, to protect the girl whose company he has on any occasion. However, unless he has some guidance, his method of protecting her may not be in the best form. As the youth looks upon the shy, demure maiden an impulse comes surging up that almost chokes him, an impulse to protect her against any danger. Now, this impulse unguided, is very likely to make him feel as though he would like to protect her by throwing his arms about her. It is true that in case of some menacing danger it might be altogether proper for him to take her in his arms and quickly carry her out of danger, but under ordinary conditions that measure is not necessary.

The youth should be instructed that under any of the usual conditions that confront young people in society, there should be no occasion for him to touch the person of any girl friend. In other words, the youth should have very thoroughly impressed upon his mind that there should be *no familiarities* of any kind, such as mentioned above, touching the person of his young lady company, putting his arms about her waist for example, or kissing her good-night, or any other familiarity whatsoever. The youth should also guard against familiarities of conversation that might be embarrassing to his girl friends. In short, all familiarity should be absolutely avoided.

The Maiden in Adolescence

Talks About Womanhood.—The story of womanhood should be told in detail to the girl as she crosses the threshold from girlhood to womanhood. While the mother has already told her, as outlined above, she may tell the story again, giving, this time, more details and she will probably

be called upon to answer a number of questions which her daughter will be sure to ask.

Talks About the Periodicity of the Woman's Life.—The story of the monthly periods and what that means in the life of a woman, should be clearly and simply told to every girl by her mother, before she comes into the experience, if possible. Any mother can see when her daughter is approaching her womanhood. The daughter will, among other things, be growing very rapidly and if she is about thirteen years of age and showing the rapid growth and various other little changes as of mental attitude, the mother should tell her the story of coming into womanhood. She may use, among the various methods, one like the following:

Mother and daughter are in the sewing room. The mother has just let out a hem from a skirt, lengthening it by three inches. Holding it up she says to her daughter,

"Frances, see what mother has been doing? That is the last hem that can be let out on this skirt. You seem to be growing about an inch every month. You are growing into womanhood. In a few months you will be a woman. You will be different. You will look different, you will act differently, you will be through and through changed."

"Why, mother, how shall I be different? What does it all mean to grow into a woman?"

Then the mother explains very briefly about the other changes which she had not mentioned in her other stories of womanhood. She tells her daughter about the monthly periods and explains the matter sufficiently, so that her daughter will have at least a general notion of this periodic experience. As she sees a look of foreboding or misgiving coming over her daughter's face, she hastens to add, "But, daughter, this something that is to come into your life some of these days, to be repeated about every four weeks for thirty or thirty-five years—this experience that may

not be so very easy to become adjusted to at first—is your Creator's preparation of you for future motherhood."

Frances, like any wholesome minded girl of thirteen, wants, some day, to be a mother, and she will probably say, "Why, mother, you know that I want, some day, to be a mother just as you are. Some day I will want a little baby all my own whose little warm, soft body I can hold close up to me."

In this sort of a way the mother explains in advance what the daughter may expect as she crosses the threshold into womanhood. When the time really comes, she will not be frightened almost into hysterics, by such an unexpected experience, but she will take it as a matter of course and will, naturally, go direct to her mother and announce that what the mother had told her about a few weeks ago, had come.

The Physiology and Hygiene of the Periods

Then the mother will give her daughter further directions and instructions. The forehanded mother will, in all probability, have prepared in advance a little outfit of sanitary appliances for her daughter. When the daughter comes announcing the change, the mother will give her this little outfit, help her in its first adjustment and explain to her the hygiene of the period, telling her of certain precautions that she should take during the period, in order always to keep perfectly well.

Among these precautions she will explain that while her daughter may apply tepid water to her person, once or twice a day, in the interest of cleanliness and comfort, to be sure not to take a cold bath because that might interfere with or even interrupt the normal course of her period. She explains that during the four or five days of her period she should not engage in any very strenuous exercise such as skating or coasting or dancing or long cross-country walks or horseback riding or swimming or any other exer-

cise which might involve a severe physical strain. Finally the mother explains that she must avoid getting her feet wet, but, if by any unfortunate occurrence over which she had no control, she might get her feet wet, she should, at the earliest possible moment, bathe her feet in quite warm water and put on dry footwear, perhaps, also, drinking a cup or two of hot water at the time.

In this way the mother leads her daughter into womanhood. There will be no fear or rebellion or other unwholesome mental attitude on the part of the daughter led, in this way, by her mother. Young women who come into their womanhood under such guidance develop the finest qualities of radiant, confident, beautiful womanhood.

Modesty is inherent and instinctive in a girl mothered in the way mentioned above. A girl so brought up is absolutely sure to show real modesty in contradistinction to the prudery or false modesty which some women, not thus brought up, show. The mother may well crystallize the daughter's impulses and instincts of modesty by having several talks with her regarding modesty in dress and modesty in talk.

Social Relationships must also be explained to the girl. This is the age of society for the girl and she will, very naturally, go into society. Especially to be congratulated are those girls who have a brother near enough to their own age so that they can go into society together. While the girl's instincts tell her that the young gentlemen of her acquaintance should not subject her to any familiarity whatsoever either in conversation, or in touching her person in any way—such as to offer her a good-night kiss or put his arm about her waist—though she feels instinctively that such a thing is not in good social form, still many a girl permits those things on the part of a young man if she trusts him implicitly. She takes it for granted that he would not do anything that was not in good form and so she

rests on his judgment and perhaps permits the familiarity. If, however, she has been properly taught to rely absolutely on her own instinct and best judgment, she will not permit it nor anything that is not in proper social form. If her escort or boy friend makes improper advances she will know how tactfully to set him right, knowing that he may not know just what good form is, but that whatever his object she must instruct him.

A girl thus led by her mother, may be counted upon absolutely never to make a false step socially. A girl thus instructed could not be misled and betrayed, and her parents can rest in absolute security that their daughter will always know exactly what to do.

CHAPTER IV

LIFE PROBLEMS

The prime object of the sexual organs is the function of reproduction or development and birth of new human beings into the world. By them every young man is given the power to become a father and every young woman to become a mother. Such power should be guarded sacredly and the life of each so moulded as will best fit them mentally, morally, physically and religiously for the discharge of the functions of fatherhood and motherhood.

A Young Man's Questions About the Sex Life

Personal conferences and correspondence with young men regarding the solution of their problems have brought out several questions that are so frequently repeated as to make it evident that the answering of them would serve the purpose of clearing up certain questions or things more or less important in the minds of many young men. Such questions are here given, with the answers.

What are the discharges which come in the night about every three or four weeks?

These discharges are called "nocturnal emissions" by physicians, but are untechnically referred to by men as "night losses," "night emissions," or "wet dreams." They are called "wet dreams" because the experience is nearly always accompanied by a dream—usually an erotic one.

The substance which is discharged is mostly an albuminous substance from two little, glandular-walled sacs (seminal vesicles) back of the urinary bladder. Only a small part of the fluid discharged is from the testicles; so the young man has no occasion to worry about these periodic discharges unless they occur oftener than once in a week.

What is the meaning of the discharge?

It is simply Nature's method of relieving the tension in the internal sex organs.

After a youth has come into young manhood at about his fifteenth year his seminal vesicles prepare this albuminous fluid which, in Nature's plan, is to be added to the semen prepared by the testicles, to serve as food for the germ cells of the semen.

This fluid from the seminal vesicles is apparently not needed by the man until he enters upon his active sex life as a married man and home-builder. But it is Nature's plan that it should begin to form in the seminal vesicles as soon as the youth begins his development of manhood. It accumulates until the vesicles are completely filled, causing tension in them. Then they empty as the nocturnal emission. That relieves the tension in the sex organs.

Then there is no reason for a young man to worry about the nocturnal emissions?

Not in the least. As stated above, this experience is a part of Nature's plan. It is perfectly normal and natural. It is just as natural for a young man to have nocturnal emissions as it is for his sister to have her menstrual periods.

Is there any nervous disturbance accompanying the nocturnal emissions as there is accompanying the menstrual period?

Yes, there is likely to be, especially in the case of red-blooded, virile young men of sedentary habits, students, writers, and office men in general. Such young men are very likely to be restless and irritable the day before the emission comes, and to be annoyed by a tendency for the thoughts to turn to sex subjects—sensuous or erotic thoughts. In other words, the young man is in a state of sexual excitability—a condition which easily merges into an actual state of sexual excitement. Especially is this the case if the thoughts are permitted to run riot.

How may one control too frequent emissions?

The frequency limit of nocturnal emissions is more or less independent of the time and quite dependent upon the reaction of the individual to the emission. Even though the emissions occur as frequently as twice a week, if they are followed by a feeling of relief and well-being, they must not be considered as too frequent for that individual under the conditions.

About the only strong, manly way to meet such a condition is to: (1) Control the thoughts, and (2) get the muscles tired. To control the thoughts, work a problem in fractions (the cost of 9 3-13 cords of wood at 5 7-11 dollars per cord). To get the muscles tired, get into a strenuous game of football, or tennis singles, or saw wood or spade the garden or walk eight miles in two hours, or some other equally vigorous exercise.

Is there any other fluid formed by the internal sex organs that the young man should know about?

Yes. Two little glands called Cowper's Glands pour several drops of clear mucus into the tube of the male organ during the sexual excitement. This mucus is Nature's lubricant, always prepared during sexual excitement. It is not semen, and is not a vital fluid. The loss of a dozen drops of it has no significance; yet many young men worry when they find some of this mucus discharging, thinking that they are losing semen.

What is Spermatorrhea?

Spermatorrhea is a disease—a sexual weakness in which semen is lost involuntarily and almost continuously. It is a serious disease, and fortunately quite rare.

Quacks and charlatans usually tell young men that they "have spermatorrhea," when it is only the natural nocturnal emissions which they have experienced. Some quacks even call the appearance of the few drops of mucus from Cowper's Glands a symptom of spermatorrhea.

Such false diagnoses naturally frighten the young man and he applies to the "doctor" for a course of treatment (usually made very extended and very expensive) to cure the "serious condition."

To whom may a young man safely turn for information and advice regarding the questions which come to his mind concerning his sex life?

Surely not to quacks or charlatans. Such men may be known by their advertisements. A quarter of a column, or a whole column advertisement showing the "doctor's" picture and telling of "long experience" and "wonderful success," and "marvelous cures," etc., smacks of quackery. Leave it alone.

Reliable physicians who are in good standing in the profession do not advertise in the papers. Medical ethics permit a physician to give: Name, address, 'phone number, office hours, and special line of practice—as "Eye and Ear Diseases," or "Nose and Throat Diseases."

Consult your old, trusted, family physician, if possible, on these life problems. If he is inaccessible then consult any regular practitioner of medicine whose neighbors are his patients and who respect and revere him for his skill and honesty. Go to such a man with your problem and then follow his advice implicitly.

Just what is the hygiene of the continent life? How shall one proceed?

The present organization of society is such that few men are in a position to support a family before they reach their middle or later twenties in age. But the mating instinct begins to manifest itself in the primordial urge in his red blood in his later teens. This means that for five or ten years of every man's life he will be confronted by a personal sex problem. His sex instinct urges him to mate; economic considerations make it unreasonable to mate for months or years yet to be spent in preparation

for his life work—trade, business, or profession. The accumulated experience and judgment of society and his own reason tell him that during these waiting years he must live the continent life.

The young man who holds before his mental vision an ideal of the home he hopes some day to establish—in which a pure wife reigns as queen, sovereign of his life, and gently hovers over a brood of lusty boys and fair girls—cannot for a moment consider as a sane solution of his sexual problem, periodic visits to the house of ill fame or the periodic lapse into illicit intercourse with clandestines; nor can he expect to develop his powers, physically or intellectually to the highest possible degree if he permits himself to contract that habit (masturbation) which, step by step, undermines his development. There is open to the young man only one alternative, i. e., *to lead the "continent life."*

The continent life is a goal which every healthy young man should strive to reach. To arrive at a goal that is before us and above us requires sacrifice and brings compensation. The sacrifice takes the form of the exertion of the whole will power of the man and the painstaking observance of those rules of hygiene which make continent living more easily attainable. The compensations of continence are those that come from the assurance that the young man has—of his virility, of his worthiness to take the hand of a pure wife in wedlock, of the consciousness of his ability to establish and maintain a home, and to protect this home against all dangers.

Without doubt continence costs the man more restraint and more will power than it does the woman. However, the whole force of his character must be brought to bear upon the problem and he must live the continent life—the life of no sex indulgence of any kind. Here are some bits of counsel to the young man to help him in his problem of continent living.

The Hygiene of Continence

(I) *The Thoughts* must be kept clean, and as far as possible removed from sex matters. In order to accomplish this it is important for a young man to choose his reading and his associates with that in view. Erotic literature and unclean, suggestive stories are inimical to continence. It goes without saying that the man who thinks about sexual matters, especially the one whose imagination runs wild upon all kinds of sexually stimulating images, is only inviting temptation to relax his continence. If he controls his thoughts during those times when he is less amenable to temptation, he is far more likely to be able to control his acts at those times when his physical condition makes him most amenable to temptation.

The most effective way to control the thoughts is so to plan one's work as to insure the complete occupation of the mind with affairs that are wholly independent of sexual experiences or considerations. One should set a mark for himself so high above his present position that he is compelled to put forth strenuous and unremitting efforts in order to accomplish his aim. The old saying, that "Satan finds some mischief still for idle hands to do," is all too true.

(II) *The Strenuous Life* of work, and play so chosen as to afford severe muscular activity for as much as two hours, at least, every day is a great aid to continence. One seems to "work off" his "pep" through his muscles. Anyone may observe the influence of idleness or even the influence of a partially occupied program upon the habits of the youth and young man. Beard and Rockwell, in their valuable work on this subject say: "Go to work; develop your muscles and brain; resolve to become at least useful if not famous. The activity which will be necessary in carrying out these ambitions will divert the mind from imaginary evils, if they are imaginary, and will be one of the best means to cure the real ones."

(III) *Abstemious Living* is of great importance. The continent living man finds his problem greatly facilitated by simple, even frugal living. Cut down meat to one moderate portion per day, and not over two eggs per day. Choose coarse breads whenever a choice is afforded. Use fruits and vegetables very freely. Use coffee very temperately, if at all. Use no tobacco, and no alcoholic drinks —not a drop. There seems to be absolute incompatibility between strong drink and continence.

(IV) *Dancing* does not make continent living easier, especially the new fads in dancing. Gymnastic dances, the folk dances, and the square dances of the days of our grandparents are innocent and entertaining. But the modern one-step, hesitation, and tango are suggestive and seductive, while the fox trot, turkey trot, bunny hug, etc., are abominable.

If a young man has difficulty to control a tendency toward self-abuse, learned in his boyhood, how may he gain control?

(I) Control the thoughts. (II) Avoid the insidious beginnings of temptation. (III) Observe absolute cleanliness of the person. (IV) Sleep in a cool room, on a hard bed, under as light cover as will secure comfort. (V) Arise at once as soon as awake in the morning. (VI) Circumcision is an advantage in this struggle for clean living. If a young man has a long foreskin, whether loose or a very small opening (phimosis), circumcision will greatly help him in his problem.

Granting that masturbation is harmful through loss of semen, is there any compensation for this loss of semen in case of intercourse with a woman?

There is no doubt that an emission of semen following sexual excitement is a draught upon the viril powers of the male animal. If this sexual excitement is the artificial one cultivated by the masturbator, the depletion seems to be more marked than is the case with the normal, natural

stimulation incident to sexual intercourse. Some have suggested that the reciprocal influence of the woman can in some way compensate for the vital fluid contributed by the male. It is hardly likely that such a reciprocal influence is other than psychical, but that is certainly sufficient to account for any difference in these two forms of sexual gratification.

Nature calls upon the male animal to make a contribution for procreation, which contribution is, always has been, and, in the very nature of the case, always must be a certain tax upon the powers of the male animal. When the intercourse is indulged for procreation only, the male animal can well afford to make the contribution. Even with that, the contribution which the male makes to procreation is incomparably less depleting for him than are the contributions which the female must make.

Will vital fluid flow with every sexual intercourse?

If vital fluid is present, and if the sexual intercourse is carried to the point of causing an orgasm, there would, in all normal conditions, be an emission of semen or "vital fluid."

Is there any way to regulate intercourse so as to control the sex of the offspring?

While there are many theories upon this subject no one of them is generally accepted by medical men.

May lost virility be regained by use of "remedies" or medicines of any kind?

No. Positively and absolutely *No*. Many such nostrums are advertised in the public prints. Many are sold by charlatans and quacks. No reputable physician would hold out to his patient the hope that any drug could bring back lost manhood.

LOST MANHOOD OR LOST VIRILITY MAY BE REGAINED BY RIGHT LIVING ONLY. The prescription for right living is as follows: LIVE A CONTINENT LIFE and follow A STRENUOUS AND SANE REGIME OF PERSONAL HYGIENE.

Is the production of semen modified by nutrition?

The production of semen is greatly modified by the state of nutrition. Remember in this connection that semen is partly from the testes (spermatozoa) and partly from the vesicles and prostate. The formation and release of spermatozoa is only slightly modified by the condition of nutrition; while the rate of secretion from the vesicles is greatly modified in quantity. This accounts for the fact that well nourished men who eat heavily are very likely to experience frequent nocturnal emissions, when living continently.

Is there an inevitable retribution meted out to those who indulge in illicit intercourse?

Nature has devised a retribution for illicit intercourse in the form of venereal disease. If the parties observe fidelity to the marriage vows venereal disease is experienced in wedlock only on very rare occasions, and then through some accidental infection, as from contact with some public utensils, as a public water closet, a public towel or drinking cup. What form does this retribution that nature metes out to the vice of illicit intercourse take? Besides the various psychic punishments, the principal of which are remorse, and impure thoughts, there are physical punishments in the form of venereal diseases. So prevalent are these venereal diseases among lewd women, whether prostitutes or clandestines, that specialists in this field say that "all lewd women are diseased part of the time and some lewd women are diseased all the time."

These sexual diseases are contagious—that is, transmitted by contact. They are all germ diseases; one of them is practically local, one is capable of spreading the infection to contiguous organs, and one is systemic.

Chancroid or Soft Chancre.—This is the least dangerous of the venereal diseases. It is a contagious disease of purely local type, usually acquired during the sexual act, the infection taking place through a break in the continuity of the mucous membrane.

Chancroid may be single, though most often is multiple. It makes its appearance in from one to five days after exposure, anywhere on the penis, but most frequently on the under side of the glans beside the fraenulum as a small red spot. This rapidly takes the form of a blister containing serum and pus, and in a few days may become the size of a ten-cent piece. When the roof is removed the ulcer has the appearance of having been punched out, the floor being covered with pus. It is surrounded by a zone of inflammation, and is painful.

If uncomplicated the disease runs its course in from two to five weeks. Sometimes serious complications arise which may prove dangerous and require the individual to be confined to his bed for weeks.

Gonorrhea.—This is incomparably more serious than chancroid. This disease is very prevalent among the incontinent. It is a contagious disease, acquired usually during intercourse. To become infected it is not necessary that there be an abrasion of the mucous membrane.

The disease manifests itself in from three to seven days after exposure by swelling of the orifice of the urethra, peculiar sensations between tickling and itching, and smarting or burning during urination. The peculiar sensations fix the attention to the genitals, thus causing frequent passage of urine.

These symptoms increase for about a week, when the disease reaches its maximum degree of severity, which is maintained a variable time, the discharge from the urethra being thick, creamy and of a greenish yellow color.

In the majority of carefully treated cases, the discharge ceases in from three to six weeks with apparent recovery. Unfortunately, however, there is frequently a tendency for the disease to become chronic. This condition—chronic gonorrhea—is commonly known as "gleet."

Syphilis, popularly termed the "pox," is a constitutional affection of the type known as "blood diseases."

It is the most greatly to be feared of the venereal diseases. No disease has been so widespread in its dissemination or more potent in its influence upon humanity. Syphilis is contagious and is transmitted by inoculation. The infectious material enters the broken surface of either the skin or mucous membrane, called "contact" or "acquired" syphilis. When it is transmitted by the mother to the embryo, it is called "hereditary" or "inherited" syphilis.

The disease manifests itself first in a *"primary lesion"* which is a local ulcer (hard chancre) at the point or points of inoculation at a period ranging from ten to thirty days after exposure. The chancre disappears in a few weeks and then there is a period when the individual has no outward manifestations of the disease. In about six weeks after the chancre the so-called *secondary symptoms* make their appearance. They are heralded by headache, pains in the limbs and back, nausea, sleeplessness and nervous irritability and fever, followed by the appearance of a rash upon the face and body, falling out of the hair, sore throat and mouth. These symptoms disappear to be again followed by a period free from symptoms. After a longer or shorter time the so-called *tertiary symptoms* make their appearance, which are many and varied. The disease presents a succession of morbid constitutional disturbances, appearing at variable intervals, and pursues a chronic course. It remains in the body for years and affects the most vital organs, particularly the brain and spinal cord.

When one is infected with this disease he should seek the services of a reputable physician. The treatment of this extends over a long period, usually about three years, and must be strictly and conscientiously carried out. Marriage upon the part of an individual once infected should be only upon the approval of a physician.

After having detailed, as above, the terrible consequences of the venereal diseases, it is hardly necessary to add that the young man who deliberately seeks any of the usual

chances for illicit intercourse, is more than taking his life in his hands. If infection with a venereal disease meant simply the death of the infected individual, it would really be very much less deleterious to society than is the present condition. When the young man "sows wild oats" and catches incidently gonorrhea, that twenty years ago was considered a sort of a "good joke," he will in a large proportion of cases, lay the foundation for broken health and will run a serious risk of transmitting the disease to an innocent, pure wife.

When a woman catches this disease, particularly from her husband, she is very likely to interpret the discharge as a leucorrhea, may say nothing about it to her husband or her physician, but adopt simple home treatment with antiseptic and astringent douches. Such treatment will usually result in allaying the inflammation in the superficial organs, but will not eradicate it from the deeper organs. It spreads to the uterus, Fallopian tubes and ovaries and may even affect peritoneal tissues, first of the pelvis, then of the abdomen—may even finally affect the heart and joints. Of course, these are rather the extreme limit, but they are not at all rare cases. Once this terrible disease gets into a woman's organs, it is very likely to lead to a sojourn in a hospital where she loses some portion of her body as a sacrifice to this mogul of gonorrhea.

It is claimed by specialists in this field that at least sixty-five per cent of the operations that women are subjected to in the hospitals for diseases of the pelvic organs are the results of gonorrheal infection. Besides the cases that require operation, a large proportion of cases of sterility is due to gonorrheal infection, either in the man or woman, or both.

If we consider the revolting sequences of syphilis with its train of operations, and progeny of scrofulous children, it would seem to make the natural retribution for illicit intercourse infinitely outweigh any brief pleasures derived

from the enjoyment of the stolen fruits. It hardly seems possible that any young man who knows the whole truth about these venereal diseases and their terrilbe after-effects could be tempted to indulge in illicit intercourse.

Do stimulants and narcotics have any important bearing on the continent life?

Narcotics are those drugs which cause narcosis or a dulling of the senses and a decreased activity of both the muscular and nervous system.

One of the most common and typical narcotics is opium. Derived from opium is morphine. Cocaine belongs also to the narcotics, as do the anaesthetics, such as cholorform, ether and common alcohol.

Tea and coffee are stimulants, and on general principles, it is not wise to use stimulants. It may be fairly said that stimulants never benefit anybody who does not need them. On the other hand, they may easily injure a person who does not need them. Coffee, for example, or tea, not only does not assist digestion but actually retards it. All stimulants produce a quickening of brain activity which is uniformly followed by a reaction in which the brain activity is either slowed or confused. We must not forget that coffee is a drug; used for its drug action; used to produce a physiological effect at a definite time.

While some people of phlegmatic temperament can stand such a drug habit for years without being very seriously injured, it is certainly a habit to be strongly discouraged. A person who does not use coffee or tea regularly, but wishes on rare occasions to get a stimulation, can resort to it to produce that effect, but after having gotten the effect let him get over the depression as best he can, and not relieve it by taking a second cup.

Alcoholic Beverages.—It is hardly necessary to say anything about the use of alcohol to intelligent young men. The intelligent people of the country realize the dangers that follow the use of alcoholic beverages. It is now very

rare that educated people use any alcohol, but it is only comparatively recently that the absolute truth of the Bible dictum that, "Wine is a mocker" has been realized.

Many have thought that alcohol stimulates the action of the brain and have taken it for that purpose; but experiments have shown that while there is temporarily a greater activity of the brain, this activity is less under the control of the higher brain centers. The after dinner champagne may loosen the tongue of the post-prandial speaker, but he may say many things which the judgment would not commend.

In all those applications that men have made of alcohol through the ages, we find on careful examination, that in every case the alcohol actually has an effect opposite to that which has been attributed to it.

If an alcoholic beverage actually helped the muscles, the brain or the glands, one would find it seriously commended by athletic trainers and coaches for preparation in athletic contests; one would find it commended by the trainers of prize fighters to help them in their preparation and in the final encounter; one would find it recommended by mountain climbers and by Arctic explorers, to stimulate the muscles for the exhausting ordeal of mountain climbing or to protect the system from the penetrating cold of the northern latitudes; alcoholic beverages are, however, not only not advised by these men for these purposes, but on the other hand, all participants in these activities are positively forbidden to use any alcoholic beverages, even in the smallest quantities.

So the young man who would develop a clear thinking brain and a sound body must leave alcoholic beverages alone. Further, the young man who would have absolute control of his sexual desires, must leave alcohol alone, for the first thing that alcohol does is to throw down the lines of control. It is under the influence of alcohol that the young man is almost sure to make his first visit to the

house of prostitution. Hence one of the requirements of continence is TOTAL ABSTINENCE.

TOBACCO.—Under the head of narcotics must be classed also tobacco, though tobacco has several other effects than the narcotic one. It exerts upon the mucous membranes an irritation, and that is the reason why the mucous glands of the mouth secrete so freely when one chews or smokes, but the influence upon the nervous system is distinctly of a narcotic character, and while tobacco is a mild narcotic, and while it can be used by the adult moderately without serious results, this is certain, that no man has ever been benefited by the use of tobacco. And while many men have been injured, even by the moderate use, all men are injured by the excessive use. Furthermore, boys and young men who have not attained the full stature of their physical development are very seriously injured and retarded in their development through even the moderate use of tobacco. There is not an educator nor athletic director in America who will not testify to the fact that the use of tobacco in any form by young boys, retards both the physical and mental growth.

So tobacco certainly is another thing that is altogether proper to leave alone, and its use, at the very best, cannot be defended on any grounds other than that it is a sense gratification. And while it must be admitted that it may serve as a sense gratification in the case of the individual who participates in it, it must also be remembered that tobacco smoke or the smell of tobacco is, in a very high degree, distasteful if not actually loathsome, to a large proportion of society, and the young man who gratifies sense at the expense of his neighbors, certainly is on the defensive.

In so far as tobacco is a narcotic, in just so far does it disarm and put to sleep those aesthetic and moral impulses which are so helpful in the maintenance of the continent life.

A Young Woman's Questions About the Sex Life

What more need the young woman know about menstruation than was told in Chapter III.

The menstrual period of the woman represents Nature's way of preparing the uterus for the reception of a fertilized egg; and of bringing the uterus back to its normal or usual condition if no fertilized egg finds lodgment in its fundus. Before the period of menstruation begins the uterus is prepared by a considerable increase in blood supply, its mucous membrane becoming much thickened, velvety and turgid with widened capillaries. Then if no fertilized egg finds lodgment upon the lining mucous membrane of the uterus, this prepared membrane seems to undergo a partially destructive change which is accompanied by a discharge of blood, mucus and broken down tissue elements. This discharge lasts four or five days and constitutes the ordinary menstrual discharge. The physiology and hygiene of the period are discussed in Chapter III.

It is a week of special physical drain, when work must be lightened and vigorous exercise curtailed, when exposure to cold or dampness may mean loss of health.

The menstrual period is likely to be preceded or followed by the experience of sex desire on the part of the woman. This experience is not peculiar to the woman, but is a phenomenon to be noted in all the higher species of animals.

If the menstrual periods are irregular or painful the young woman should have the benefit of skillful and competent medical advice.

To what social standards should a young woman hold?

The standards of an overwhelming majority of women are high and noble. The normal woman is possessed of one thought so far as concerns her life: To be the wife of a real man, with him to build a home, and as mother of his children to rear a family. Wifehood, motherhood and home-

building are the normal and proper ideals of womanhood.

Chastity of thought, word and act are inherent in the normal woman, and it is only the girl of bad heredity, bad home conditions, growing up in ignorance with no proper maternal instruction who drifts into sensuous thought, dissolute associations and lewd life.

Problems of social ethics, that must be solved by every woman concern such things as social relations, dress, etc.

(I) Social relations should be put upon the high plane distinctive of chivalry. The woman's person is sacred to her womanhood, to her future wifehood, and to her future motherhood. Because her person is sacred she must not permit familiarities.

A young woman must ask largely if her joy is to be full. She must ask protection without familiarity and companionship without foolishness. She must attract by physical perfection, and by mental and moral worth. She may not attract by yielding to physical contact for sense gratification. Such sense gratification may begin innocently, but by imperceptible degrees advance insidiously until the unwary girl may awake to find her priceless treasure of modesty, chastity and honor despoiled and lost.

(II) Dress, too, is a sex problem for the woman when it unduly exposes her person or attracts attention to her body. Right-thinking men wish to be conscious of the personality of a woman, not of her person. Any style of dress which emphasizes person at the expense of personality is unfortunate.

(III) Dancing, that graceful exercise which as a social recreation has many things to recommend it, may be open to severe criticism, when not conducted in accordance with the rules of high thinking.

It is the girl who makes the dance either an innocent pleasure or a source of wrong thinking and temptation. She accomplishes this through her dress, her conversation, her mental attitude, and the degree of contact which she

permits. It is in her power to make dancing a real art where both enjoy the exhilaration of rhythmic motion to music; or, if she either permits or leads the way, the dance may degenerate into a pastime fraught with danger to the man and with disaster to the woman.

What may a young woman properly do to assure herself that her fiancé is free from venereal taint?

It is right and proper that the young woman be furnished satisfactory evidence of her fiancé's freedom from venereal taint. It might be embarrassing to bring up the matter herself; but her father, or other guardian may very properly request the young man to show his physician's statement of good health and positive assurance of his freedom from hereditary or blood disease that might be transmitted to the wife through contact or to the children by heredity.

Any right-minded young man believing himself free from transmissible or hereditary disease will be glad to subject himself to examination by any physician and would take pride in presenting his fiancee's father or guardian with a good bill of health. If a young man knows that he has or may have a transmissible disease he might be inclined to object to being subjected to the humiliation of a physical examination. But if he is sure that he has no such disease he faces the examination with confidence and full assurance.

CHAPTER V

HOME BUILDERS' PROBLEMS

Marriage has for its purpose the founding of a home, and the home is the unit upon which our social structure is built. The community can never be better than the average of the homes which compose it.

Every young woman and every young man, therefore, should live with the idea of giving their future offspring the best possible advantage in life. In choosing her husband the young woman should consider whether his character is what she would like to see copied by her children. What a child inherits by birth determines whether it will be easy for him to live right or wrong.

As great a degree of chastity should be required of a man as of a woman, and only by demanding this can the standard of morality be raised.

A Young Husband's Questions About Married Life

What income should a man have before he may safely begin home-building?

That depends largely on where he is to live. If in a town or city he cannot safely marry on less than $125 per month (or $30 per week). If they are to live in the country a smaller amount would be adequate, because they would have a garden spot where vegetables and small fruit may be raised and chickens, pigs and a cow may be kept. Under such rural conditions a young married couple could easily save $20 per month out of their $75. In town or city, on the other hand, they would have to manage very carefully to save $10 per month, besides paying an insurance premium.

Should young home-builders have a budget for personal and household expenses?

Yes. One of the first matters which a young married pair should settle is to make out a budget. This should be

done with as much care as is observed in making the budget for any institution or a business.

Out of $125.00 per month not more than $40.00 should be paid for rent, and that must cover heat and water. That may mean that the couple will have to live in a little three-room apartment in a very unpretentious part of town, but it must be done if they are to cover all expenses and have $120 in the bank at the end of the year. All other living expenses, groceries, laundry, table and bed linen and everything incident to living expenses must not exceed $40.00 per month. That leaves $45.00 which must cover saving, $10; insurance, $5; wardrobe, $15.00; incidentals, $15.00.

Should the wife have an allowance?

Yes! By all means! As a rule a woman is a better manager of small means than is a man. If a young wife is to run a household on $10.00 a week for current expenses, it is almost necessary for her to have the amount as cash in hand and to go to the market personally to make her purchases. If she is not experienced in simple accounts her husband can help her balance her cash at the end of the week. As they look over the expenditures of the week they can discuss the wisdom of certain purchases. In this way they rapidly acquire skill in financing a home upon a small sum, while the wife soon acquires a skill in managing and in accounts which will be of the greatest value to the family so long as they have a home. The wife should, of course, have as her allowance not only the part of the budget that covers household expenses, but also that for her wardrobe.

What position should be accorded the wife in the home?

While the husband is the financial and political "head of the family," the wife is the "head of the home." She is not only the social head, but should have the entire administration and management of the home. The discipline and government of all the younger children should also be in the hands of the wife and mother.

If the husband always observes an attitude of chivalry toward the wife and mother, deferring uniformly to her, the children may be counted on to follow instinctively the example set by the father.

May a man who for two or three years of his boyhood practiced masturbation, but who has reformed, ask a pure woman to be his wife?

Such questions as these are very frequently asked and with most serious motives. A vast majority of boys and young men who practice self-abuse, do so either wholly ignorant of the fact that it is wrong or cognizant only in a vague way of the evil of the practice.

To consign a man to the Hades of homelessness and the sorrow of childlessness because through ignorance he lapsed from purity during a few months or years of his life, would be meting out a retribution far in excess of the sin. If nature intended such a retribution to be meted out she would have led the way by causing an atrophy or some other form of disease in the subject who had abused his sexual organs. But nature does not do that. If the young man who, from his twelfth to his eighteenth year, has practiced masturbation, is shown the error of his way and breaks the habit absolutely, nature quickly comes to his rescue and rehabilitates his virility completely, unless he has been guilty of extreme excess in the habit. This rehabilitation of virility after self-abuse is usually experienced in from one to three years, according to the case and the extent of the practice.

The complete mastery of a habit after it has through years been forging its chains about the youth, is in itself no small victory and should go a long way towards extenuating his lapse. The young man who can lead a continent life in spite of such an experience deserves far more credit than the young man who never had any temptation to break continence.

Should a man have intercourse for any purpose other than for procreation?

In the normal course of events, if intercourse is indulged in for procreation only, it would come as often as once, perhaps twice in a month; that is, either just before the menstrual period of the woman or just after, the woman being most easily impregnated at these two periods.

A man who has led a continent life before marriage should have no difficulty in controlling his sexual appetite to that extent. If the sexual intercourse occurs as infrequently as once or twice in a month, the man, by living thus continently, will find it much more easy to maintain his continence during the twelve-month period after his wife becomes pregnant before he can properly have intercourse with her again, than would be the case if he had had sexual relations as often as once per week.

That the man desires intercourse much more frequently than as above outlined and that the woman, in the vast majority of cases, does not desire intercourse except for procreation and about as frequently as above indicated is, without any reasonable doubt, due to hereditary tendencies. Under primeval conditions, and in fact, until comparatively recent times, the vast majority of mankind were polygamous, the strong men of the race—those who procreated their kind—having as many wives as they could support and protect, the weak men of the race being crowded aside, sometimes castrated, to become the burden bearers for the strong.

Under conditions of polygamy the woman is rarely subjected to sexual intercourse for other than procreative purposes, and even granting that the man has intercourse for procreation only, if he had twelve wives, he would be having it twelve times as frequently as any one of them. That these experiences on the part of a long line of maternal ancestors should lead the women of today to desire sexual intercourse for procreation only, is easy to understand;

that the impulses transmitted along the paternal line of ancestors should lead the men of today to desire intercourse far more frequently than this can, under monogamous conditions be indulged, is also easy to understand.

How frequently may sexual intercourse be indulged, in the marriage state?

If one is to overstep the bounds mentioned above, i. e., to indulge in sexual intercourse once or twice in a month for procreation only and not at all during the period of pregnancy and childbed period, the limit is then set, not by strictly normal and anthropological considerations, but by the health of the individuals. The author has seen young married couples who had carried their sexual intercourse to such extremes as seriously to deplete the physical vigor and menace the health of both parties. Just how frequent indulgence will have this effect in any particular case is impossible to say. In any case the condition is an unnatural one and is almost certain to bring a natural retribution in some form—either broken health, or sterility of the wife, depleted powers of the husband, weak and sickly children, separated by long intervals.

What special attention and consideration should be shown the wife during the menstrual period?

As a woman is usually hypersensitive and a little "weepy" during the first one or two days of her period, the husband should take special care to be thoughtful and considerate of her happiness and comfort. If he knows her calendar—as he should—he would do well to bring her a box of flowers or a box of sweets, or some other little token of his thoughtfulness.

It goes without saying that there will be no sex approach during the menstrual period. If the married pair is especially anxious to bring about conception they should have the marital relations just before the menstrual period is due, and just after it is over.

What should be the husband's attitude toward his pregnant wife, and how should he treat her?

Abstinence is one of the sacrifices, if it may be called such, that the husband is called upon to make during the pregnancy of the wife, and for two or three months afterwards. All other animals observe this period of continence. Nature demands that man observe it in common with other animals. Man is the only animal that has transgressed this fundamental law of nature. The retribution which nature metes out to the transgression of this law is various. Sometimes, but rarely, the sexual excitement on the part of the woman may cause an abortion, or a miscarriage. The more usual result makes itself manifest in the drain on the nervous energy of the woman. When we consider that maternity in the human race involves greater sacrifice than in any other animal, it would seem that the addition of this last demand, namely, of satisfying the sexual desires of the husband during the period of pregnancy, might prove "the straw that breaks the camel's back," and result in the more or less complete nervous breakdown of the woman. The author submits this question to all fair-minded men: Is it not due to the wife that she be not asked to satisfy the recurring sexual desires of the husband during the period when her life and its energies are so sacred to the race, to society, and to the family? The author submits this question because some men are known to transgress this law of nature. Fortunately the proportion of men who thus transgress is not large.

It goes without saying that the pregnant woman deserves at the hands of all who come in contact with her, and particularly at the hands of her husband, most considerate and sympathetic treatment. Her little whims and vagaries, however unreasonable, must always be treated seriously, and with delicate and tactful consideration. The members of her family, particularly the husband, owe it to her and to her child to keep her in as happy a frame o

mind as possible. The pregnant mother needs gentle and loving care. She needs to have her little whims and foibles overlooked. She needs to be protected, so far as possible, from every influence that might depress or make her unhappy. She needs to be guarded against any unusual physical exertion, and above all, she needs at this time more than at any other time, the manifested affection and sympathy of her husband.

When we consider the real significance of maternity to the race, to society, and to the family, we must feel that, of all human relations, maternity is the most sacred, and that no condition should be allowed to mar it, and no consideration to take precedence of it.

A Young Wife's Questions About Married Life

What should be the wife's part in the home-building?

To manage the household in such a way that it shall be for the husband a haven of rest, to which he returns from the strain and stress of competition in the business world. A thoughtful wife will not further fatigue and distress her husband with tales of her own household worries. She represents the spirit of the home and should be cheerful, tactful, unselfish, industrious, efficient, orderly, intelligent and well poised.

The wife should welcome maternity as a fulfillment of the Creator's plan for women.

How often may a woman bear a child and maintain her health and bear healthy children?

This is a difficult question to answer. The average woman is healthier and happier and lives longer if she is the mother of three or four children than if she has no children.

Only occasionally do we find women who are so frail that maternity would be too great a tax to attempt. Such women should, of course, not marry.

If a woman is to bear four children the best time, for all concerned is, the decade between her twenty-fifth and her thirty-fifth year. If she is to bear six or eight children, her maternity period should begin as early as her twenty-second or twenty-third year if possible.

Should a young mother nurse her baby?

Yes. There are several advantages in breast-feeding over bottle-feeding:

The breast-fed baby has a very much better chance to live than has the bottle-fed baby. It is very much easier to care for the breast-fed baby than for the bottle-fed baby. Finally, a matter of considerable importance is this: The nursing woman is much less likely to become pregnant than one who is not nursing her baby. Because of this last reason we frequently see families of children spaced by about twenty months to two years.

Is it right to control conception? If so, how may this be accomplished?

Yes! It is right! Every right-thinking person will admit that it is very much better for the individuals immediately concerned, for the family as such, for society and for the state, if the married pair have three or four sturdy, strong, healthy children who develop into efficient citizens, than it would be if they had twelve children of whom four died in infancy, two in early childhood, one feeble-minded, one a cripple and four normal and average, but not well educated because of the handicap under which the parents struggled for twenty-five years.

But as to just when and how to control conception, that is a matter that must and can be settled in each family through conferences with the family physician.

What can be done when no conception follows marital relations in wedlock and the question of possible sterility is raised?

If conception does not take place during two or three years of married life and normal marital relations, the married pair are justified in fearing that one of the pair may be sterile, or that some condition physical or psychical is interfering with a perfect and effective sex adjustment. They wish, of course, to have children come "to bless their union." How shall they proceed?

First, let them consult a skillful, experienced physician, probably their old family physician, to see if the wife is in perfect physical condition. If she is not, then let them seek further for the cause of the condition.

Second, let the husband consult the physician as to his own condition. A considerable proportion of the cases of childlessness in homes is due to sterility on the part of the husband, due to youthful indiscretions. If the husband is in perfect condition and normal, then the condition can be accounted for only on the basis of a maladjustment to each other.

Third, the physician should as a final resort confer with the married pair as to the details of sexual adjustment. In some cases young married people innocently do things which may defeat Nature's ends. A word of counsel from the physician may set them right and be followed by results.

CHAPTER VI

RACE BETTERMENT, OR SO-CALLED EUGENICS

To be well born is the right of every child. Emerson has well said that a child's education should be begun a hundred years before its birth. Every girl nearing maturity should know that a child will inherit the physical, mental and moral characteristics of its father and mother, and especially those present in the mother during its period of development before birth. A child, strong in mind and body, cannot be born of parents with weak minds or unhealthy bodies. The Spartans developed a powerful race, because they allowed only the physically perfect to grow up.

The normal processes of reproduction in plants and lower animals should be studied as an exposition of the beauties and mysteries of the great law of reproduction which runs through all nature. The knowledge of the processes inseparable from reproduction in animals furnishes analogies which may be applied to similar processes in human reproduction. This instruction, by being altogether impersonal, can be given a purely intellectual direction, so as not to appeal to sensuality.

To have the elements of a good character, and a body and mind free from disease, should be the birthright of every child.

Our little volume on home-building and the home instruction of children and youth would not be complete if we did not set forth, at least briefly, some of the principles of race betterment. No home is complete without children. Except under unusual circumstances and conditions, people have no moral right to form a partnership for home-building unless they are willing to welcome children into their home and to undergo the various occasions for self-denial for the sake of the health, the well-being, development and education of the children. As stated above, to be well born is the right of every child.

The principles of race betterment or eugenics may be set forth briefly. Any betterment of any race or species

can be brought about in two ways only. First, through selected heredity, and second, through improved environment. Every individual, whether plant or animal, represents the sum of these two influences, heredity and environment. Important as heredity is, it cannot overcome the dwarfing influence of inadequate nourishment, clothing, and shelter, and the distorting influence of bad associations. Important as environment is, it cannot overcome the influence of a diseased and weak heredity.

The remarkable improvements that have been made in the last few decades in the quality and yield of the various cultivated plants has been due to the combined influence of these two great forces, and the remarkable improvement in domestic animals may also be attributed almost as much to the skillful care which they have received, as to the careful breeding.

Living conditions for the human family have been quite as much improved in the last century as living conditions for the domestic animals. Can as much be said for the other factor—heredity? Studies of social conditions show that this second factor, heredity, has, if anything, been deteriorating in the last decades. It is known, for example, that there is a very much larger percentage of feeble-mindedness in the population than was the case three decades ago. The same is true regarding certain other race impairments, such as insanity and epilepsy.

While it is possible, in fact, the custom, to control the mating of domestic animals, it is not so possible in the human species. Men and women must be left to choose their mates free from any outside control if the mating is to be a happy one. However, if young people know certain great facts of life—certain principles of heredity—they will instinctively be drawn toward an individual of the opposite sex who is free from certain taints known to be hereditary. Thus, through education, it is hoped that much can be done to influence the human matings.

Transmissible Race Impairments

It is proposed here briefly to discuss the more important race impairments which should be studiously avoided in mating.

Venereal Taint, especial *syphilis,* is hereditary and is transmitted from parent to child. In the majority of cases the disease is acquired as a contagion, resulting from illicit sexual intercourse. The contagion gets access to the blood and is carried throughout the system, profoundly affecting the person who is thus infected and transmitted to a child if the person infected should procreate during the period. In such a case, the child comes into the world infected with hereditary syphilis. The heritage of hereditary syphilis is almost as disabling and repulsive as the original infection. One were a hundred times better not born than to be born with hereditary syphilis.

Insanity is another one of the transmissible race impairments. While there are many cases that are not transmitted, there are many others which are. Some families seem to be affected with several cases of insanity or serious nervous disturbance in each generation. In such a case we know that the germ-plasm has been affected, and that anyone marrying into that family is almost certain to have among their children, a considerable proportion which show the characteristic lack of nervous balance. Out of four children, in fact, there is very likely to be one insane, two neurotic and one normal.

Feeble-mindedness is distinctly hereditary. There are three distinctly marked grades of this impairment. The first stage—that is, the least impaired—we call a *moron.* The moron shows a retardation of mental development of one to three years during childhood, but the mental development seems to reach its limit after about the tenth or twelfth year, so that as the youth grows through the age of adolescence into young manhood or young womanhood,

it is the body that has grown, while the mind remains that of a ten or twelve-year-old child and never advances beyond that condition. These people grow up to adult age with the carefree, irresponsible inefficiency of childhood. Moron girls are not infrequently very pretty, with a doll face and graceful figure. Such girls are a serious social menace for two reasons. First, if they marry and produce a large family, as they are quite likely to, a large proportion of their children will be feeble-minded or otherwise seriously impaired. If they do not marry, they are almost certain because of their attractiveness and their childlike irresponsibility and innocence to be betrayed into a life of shame. Moron prostitutes are very likely to give birth to several defective children.

The next stage of feeble-mindedness is the *imbecile,* who is three to five years retarded behind the age during childhood, and never acquires a mentality that is beyond the seventh year. The imbecile can dress himself and take care of his person. He might even do unskilled labor under supervision and thus make a living. Imbeciles, of course, never marry, but imbecile girls not infrequently give birth to illegitimate children, their innocence and imbecility having been taken advantage of by some lusting man.

Idiots represent the most abject degree of feeble-mindedness. In this case, the mind is arrested in the infant stage. Idiots are unable to take care of themselves and must be dressed, fed and cared for as an infant is cared for. These pitiable objects do not menace the future of the race because they never reproduce, but they are the fruits of a tragedy (or a crime) in human reproduction.

Epilepsy is another race impairment which possesses a strong hereditary tendency. Like insanity, epilepsy may be present in individual, sporadic cases in any family or may represent a hereditary taint which is handed down generation after generation. In succeeding generations, epilepsy in common with several impairments may alter-

nate with feeble-mindedness, insanity, and chronic alcoholism. The eugenic significance of epilepsy can be illustrated in a concrete case. If a young man is courting a girl and finds that her brother has epileptic fits, he should determine very, very positively whether there are other cases of epilepsy in their family. If this girl whom he is courting has not only an epileptic brother but an epileptic uncle, a neurotic uncle and an insane aunt, a grandfather afflicted with chronic alcoholism and several cousins afflicted with some one of these impairments, the wise young man would at once give up all thought of marrying the girl. Of course, that might be rather hard on the girl, but with such a heredity she would not want to marry and bring a progeny of defective children into the world.

On the other hand, the young man may find on careful inquiry that there is no other case of epilepsy and no case of chronic alcoholism or insanity among cousins, uncles, or aunts, parents or grandparents of his young lady friend. In that case, there is no reason at all why he should not win the girl and make her his wife.

Chronic alcoholism is another race impairment which exerts a very strong hereditary influence. The reader will, of course, understand that no reference is made here to the moderate use of alcohol. While such a moderate use is indefensible from the standpoint of economy and efficiency, it has no great eugenic significance. Chronic alcoholism, however, exerts a profound influence upon heredity. A woman with a besotted husband out of eight pregnancies would probably have about four abortions or miscarriages, one dying in infancy, two defectives, and one normal. If the mother and father are both alcoholics, the results would be even worse. The two defectives might be an epileptic and an insane, or alcoholic (that is, given to alcoholism from youth on) or both of them might be feeble-minded, or feeble-minded and epileptic also. Various degrees of

alcoholism would naturally produce various stages between the normal and this extreme case cited above.

Criminality, Pauperism, and Sex Vice are other race race impairments. All three of these impairments while showing a very strong hereditary tendency are also in no small degree the result of environment. If a healthy child born of a criminal or a pauper or a prostitute were at once removed to an ideal environment, the probabilities would be somewhat more than even that the child could be developed into a good citizen, self-supporting, and honest, but left with its defective parentage to grow up in an environment of crime or pauperism or sex perversion, the child has about a 10 per cent chance of being normal.

In the light of the facts set forth above, it must be evident that no young person contemplating marriage can for one moment seriously consider being joined in the bonds of holy wedlock for home-building and parenthood in life partnership with a person who represents or possesses any one of the above listed hereditary taints. It is believed that a wide dissemination of this information about hereditary race impairments will surely result in a more careful choice of mates on the part of the coming generation.

Negative Eugenics

Education in the principles of heredity and in the facts regarding social conditions comprises this field of eugenics. This term is used because individuals are taught what things to avoid, and it is the avoidance of bad heredity which we term negative eugenics.

One phase of negative eugenics concerns the influence of law. There can be no question that society has a right —a moral right, as well as a constitutional one—to prohibit the reproduction of the grossly unfit. These grossly unfit members of society are for the most part confined in the state institutions (penal, eleemosinary, asylum, and

hospital). Being thus confined, they are under state control The least that the state can do is to protect defective women thus confined to the state institutions from an unsought and unwilling maternity.

Several states have provided that these grossly unfit may be sterilized either through vasectomy, salpingectomy, or the application of X-Rays.

Some states provide that license to marry may not be granted to anyone who is afflicted with serious hereditary taint. There should be more such laws. All of the states should have them and they should be vigilantly and wisely administered.

Positive Eugenics

By positive eugenics, we mean hereditary and environmental conditions which tend to accentuate desirable qualities. Physical and mental qualities which are advantageous and strongly to be desired may be cultivated and trained environmentally and may be chosen in the mating, and in this way, if also cultivated and trained in the offspring, become gradually accentuated with each successive generation.

Education plays a very important part in this positive eugenics. It plays its part in a double way. First, through causing the individual to take pride in the desired characteristic or quality and to cultivate it; second, through leading the individual instinctively to be drawn and attracted to mate with an individual from a family possessing the same trait.

On the other hand, there is a condition which may be called *psychic inhibition,* which tends to cause the individual to hesitate and perhaps later on to say "No" when this much-prized trait is not found to exist in the family of a candidate for mating.